

THE
Ceremony-Honger;
HIS
CHARACTER,
In Five Chapters. U^x 7. 31 (F)

- CHAP. 1. Concerning *Bowing* to the Altar, To the
2. Of *Implicite* Faith. (east.
3. Concerning the *Reading-Dons* of the
Pulpit.
4. Concerning *Bowing* at the Name *Jesu* and
the Power of the Keys, *The Church-Keys*.
5. Concerning *Unlighted Candles* on the
Altar; *Organs, Church-musick*, and other
Popish-like and Foppish-Ceremonies.

With some *Remarks* (In the *Introduction*) upon the *New-Stat-Chamber*,
or late Course of the Court of King's Bench.

Of the nature of a Libel, and *Scandalum Magnatum*.

And In the Conclusion, Hinting at some Mathematical Untruths and E-
scapes in the Common-prayer-Book, both as to Doctrine and Discipline;
And what Bishops, were, are, and should be; And Concerning Ordina-
tion.

Humbly propos'd to the Consideration of the PARLIAMENT.

Ye men of Athens! I perceive that in all things ye are too Superstitious.
Acts. 17. 23.

Behold, the Devil shal cast some of you our into Prison. *Rtpa. 2. 10.*
But, those that walk in Pride, God is able to Abase. *Dan. 4. 37.*

By E. HICKERINGILL, Rector of the Rectory of *All-Saints* in
Colchester.

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To the Right Honourable CHARLES Earl of
Shrewsbury in England, of *Waterford* and *Wexford*
in *Ireland*, Lord *Furnival*, &c.

His Majesty's Principal Secretary of State.

My LORD,

I Come not now to praise you, 'tis needless; for, who can be ignorant, what a mighty Hand (both Military and Civil) you have, as successfully, as vigorously extended, (under the happy Influence of their Sacred Majesties) as a Tutelar and Angelical Guardian of these Kingdoms, (amongst other Worthies) in this auspicious and late Revolution; And in the Hand of the Almighty, a signal Instrument of our Deliverance from impending Ruine, venturing all that was near and dear unto you, as well as your Life, to help to save ours, by a Kindness as superlative as your Courage and Conduct?

Much less do I come with this little Manual, to avert your more Important Studies; It will rather (I hope) divert your Cares in your softer Minutes: But however, if the Picture I draw do not please, yet being in miniature, so short a view cannot long detain you.

That Church-Ruffler (In this following Character expos'd) has so compos'd and defac'd to his uttermost the Church, that to pourtray his Deformity in its proper Features, requires more of the skill and dexterity (of a Titian) than to limn a perfect Beauty; and the Diversitment is as pleasant to a judicious Eye, that Examines even the Shades of every Line and Lineament; but my Ink is not black enough to draw him in his proper Colours, and suitable to that Havock he has made in the Church in our Age. For, like the Moor of Venice, he has been as bloody as black; and to decipher his Face to the Life, my blunter Pen should have been sharpened, and (imitating the keen Fury against the less Haggard Face of Witches) scratch't it, 'till the trickling Blood had supply'd my Pen with Colours proper for his Character.

Some perhaps will wonder where this Ecclesiastical Scarramuchio has lurk't all this while, that he should not be visible enough 'till his Picture be drawn: But, I bring no News, nor tell any false Tales, for he has long been describ'd; but now is the Time, to let him see the Spots in his dirty face, if he will but impartially view himself in this Mirrour.

But, if he happen to be enraged at his own Physyognomy, (like that old Lady that broke all the Looking-glasses she could come at, because not one of them would show her a handsome Face) and he offer to break his Glass, where can it better seek for shelter than under your Lordships patronage, that is as generously willing as able to protect oppressed innocence.

For, as such, I must and may recommend it to your Honourable Protection; which would be affronted, if it appear not to be so very Innocent, that it hurts no Man; describing and characterizing the Vice, nor the faulty Person (*vitium non vitium*) offending none but that dull Fool (if there be any so dull) as to hold up his hand and cry Culprit.

Some Ceremonies are as necessary as useful in our Address to Heaven;

as it is when we pay our due Respects to the Thrones below ; but the Ceremonies here expos'd, are the Bastard-brood that Popery and Poppery begot in our Protestant Church ; and which neither the Laws of God, nor the King, does legitimate.

For when the Popish Ceremony-monger was at the Reformation excluded and shut out of our Protestant Church, he had (till now) Interest enough (notwithstanding) to make my Ceremony monger his Surrogate, or dull Tool : And the duller Tool, the fairer Candidate for the place ; so he had but wit enough to remember his Creator, and know his Cue : And since Popery (plain bare fact Popery) was inconsistent with the Laws of our holier Church, and being Adulterate, and consequently illegitimate, Therefore a Popish Ceremony in Masquerade, an Ecclesiastical Symmel must be laid in its room.

But none of their Spiritual Changlings shal Inherit here ; nor is any other here condemned but what has made great waste, and disturbed the Peace of the Church ; and must necessarily bring True Religion to an irrecoverable weakness and Consumption, if much longer tolerated.

That Redemption (which St. George, the Champion of England gave to the Virgin ready to be ravaged by the Dragon) may be fabulous ; but it is certain, that your Lordship cannot better deserve the most Honourable (George and) Garter, nor more immortalize your great Name, than by improving your happy Talent, and Interest in their Sacred Majesties, that they may (by redeeming the Church from Popish-like Slavery, in non-sensical and illegal Ceremonies) grace with fresh Lustre, that old (but sometimes sullied) Flower of the Crown---Defender of the Faith : That so, as our Renowned King William, the Conqueror (of Hearts, and therefore the Conqueror) of Kingdoms, may perfect a Redemption for us in the Church, without Blood, as well as our late miraculous (because not sanguinary) Redemption in the State ; Whereby Pride has the fairest Ground in the World, whereon to build her self a handsome Seat, but must despair of the vain Attempt ; their Sacred Majesties being as humble as high ; like the State-house at Amsterdam, whose Foundation is as deep in the Ground, as their Pinacles high, and reaching the Skies.

And what Rebel to Heaven, as well as Traitors to their Sacred Majesties, can refuse due Homage and Fealty to such Landlords, to whom God himself has deign'd to give Livery and Selzin, and given, by his visible Hand, Possession of the Throne ?

And as the Countenance (only) of former Kings gave Life to these Popish like Brats (meerly for their likeness to Popery) so their sacred Majesties can kill the Changling (only) with a Frown ; so facile, so silly, so illegal and Spiritless a thing is this same Ecclesiastical Bugg (here characteriz'd) ; And yet as little and as weak as he is, he has been a most mischievous Scandal and Stumbling block to keep his Betters out of the Church, as well as the better half of the Kingdom, and consequently has made the Church so little, so schismatical, so divided ; and therefore weak, dull and dark ; as being so mainly dedicated to the spurious and irrational Whimies of his Ecclesiastical Noddle and Invention.

But how Nonsensical soever his Whimies are, he has made true steps thereon (sometimes) to mount to the Pinnacles of the Temple, and there

there secure as well as engross the Honours and Privileges of the Church (as a Monopoly) to himself (if possible) and to the Men of his feasting and little way.

Have we not the like Convulsions in 1689; as in 1639, both in Church and State, and from a like Cause too?

The then Star-chamber was reviv'd in the late King's Bench, and the High-Commission Court sat again in the Council Chamber, the Popish like Ceremony-monger has again debauch'd the Virgin Purity of Primitive Religion, and ravish'd her most impudently in the very Church; where we that have seen both the Years, ---39, and---89, may well be affrighted to see the Ghost of little Doctor Laud (that occasion'd the Commotions of Civil War (first) in Scotland, afterwards in England) now again, (to our great astonishment) to walk in the Church.

I have done my endeavour to lay the Ghost, and charm it down; let it go to Rome, its birth-place, what does it do here in a Protestant Church? where, if my Ceremony-monger Sin before all, Rebuke before all; nay, rebuke them sharply, saith St. Paul, *ἀποροῦμαι*, cuttingly.

The Corruptions are great, and deeply impoisoned, a Gangreen may well be feared; and if I have, with sharp and cutting Words (sometimes) gone to the very bottom of the Sore, (why should they roar so ?) 'tis but to let out the Filth, my Ceremony-monger will thank me, if he overlive his Ulcer; was it ever (before now) dress'd to the bottom?

They'll say, my Style bites; Yes truly, I have made a File of it for the very nonce, to file off the Rust of an Iron Age; I have lent a hand to polish it: Let them call it an Incision Knife, a File, (or what they will) a Betom (if they please) I care not, so it do but help to sweep down the Filth, and frail Church-Cobwebs, though they hang aloft.

And tho I have anointed my Incision-Knife with Weapon-Salve, to cure as it cures, yet I foresee a Storm, coming thundring upon me; it is but wise foresight to seek some noble Shelter. and where better, than under Your Lordship's Patronage and Protection?

To which I might make some remote and modest Title, by Contiguity, (for no Man was ever counted Vain or Arrogant in making claim to his Birth right) one half of the Blood in my Veins, (my Mother being a Troutbeck) is lineally descended and derived from the Noble Blood of the Troutbecks, the Ancient Earls of *Shrewsbury*, whence you derive half of your Noble Blood, and all your Noble Title.

But, as Bellarmine, in a far greater Case, having writ several Treatises of the Merit of Good Works, concludes, that in reference to the Soul's Salvation, The best Title is Free Grace; so, in this far Inferiour Case, to protect and save this little Treatise, from the desperate Assaults of devilish and wicked Men, by your Noble Patronage, The best Title I can make to it, is your own Free-Grace, and Generous Goodness, which (be pleas'd to) vouchsafe to

My LORD,
Your Lordship's most devoted Servant,
and Admirer,

E. Hickeringill

The INTRODUCTION.

AS Black as my Ceremony-monger is, (here describ'd) he is neither Moor, nor Tawny-Moor, Infidel nor Jew; but a *Protestant* profess'd; he may be a *Papist*, or worse (an Atheist) in Masquerade, but his Face is Protestant.

I grant, that I have Censur'd, Condemn'd, and Hang'd him up in *Effigie*; yet I have drawn no Blood, done hurt to none; for my Man is a Man of Clouts, a Man in the Clouds, a meer *Individuum Vagum*; so that no Man alive can be offended, because let his Guilt be never so great, in being like my Whiffler-Ecclesiastical, though it nip him to the very Heart, and fly in his Face, 'till the Blood come thither, and make him blush, yet he is as safe as a Thief in a Mill, except he come into Court, and confess himself to be the Man which is here (for his guilt) Expot'd and Sentenc'd.

If the Fool Confess, he must Suffer, like that silly Wit-all, (who shall be nameless) and not being content to be a Cuckold, he must needs Wind his Horn, and Proclaim his own shame in open Court, by good Evidence; and so he remains a Cuckold upon Record; like the silly Snail, who had never been taken for a *Corrado*, or Horn'd-Brute, if he himself had not thrust out his own Horns: If such Disasters be happen a Wise Man, his wisest way is to make no Words on't, but to cover the shame as decently as may be, and put his Horns in his Pocket.

This Brute with his Irrational Ceremonies, should belong to a Protestant Church and Constitution; but (like an out-lying Deer, which are usually the lustiest and fattest of all the British Herd) has through Wantonness, or greedy Ravage, broke out of the Pale of the Church; where if he would be content to keep, it would be safer for him; and my design is (in pure Love and Kindness to his Welfare) thus gently to Hunt him Home; and so he will acknowledge it surely: But what Gratitude can a Man in Reason expect from a Brute, who hears no Reason, but is guided by furious Passion and Appetite?

And I deny not, but that he may owe much of the Flesh on his Back to his Rambling after *Papish* like Ceremonies, (when *Papery* did so much influence the Throne, in the happy days of the two *Castle-mains*, and *Father Peter*) who not being able to bring in *Papery* Bare-fac'd, therefore the *Quid pro Quo*, the something like it, and near it, must be countenanc'd and prefer'd. And my Ceremony-Monger is now as loth to depart with them, (his Dear dear, Silly, and Illegal Ceremonies) for old Acquaintance-sake, as with his old *Dog*, or old *Horse*, that though past Service, yet he retains them for old Kindness, and old done Deeds.

And yet they are such, as neither the Laws of God nor Man ever made, and therefore must be Condemn'd and Executed, if brought to the Bar of Holy Write, and right Reason.

At which Bar, no Man has a better Commission of *Oyer and Terminer*, to arraign and Judge him, than my self, as being lawfully (into the Sacred Order of Priest-hood) Ordain'd, and the Holy Bible then put into my hands, by the Learned *Saunderson*,) then Bishop of *Lincoln*, and now (I abt not) a Saint in Heaven, though he was Nick-nam'd the Presbyterian

an Bishop, and of a Captain, (both perswaded me, and) made me a Priest, saying, *Take thou Authority to preach the Gospel.*

There's my Commission; and let any Man, Pope or Bishop, shew a patient more Authentick to *Teach all Nations*; and I will never Preach nor Write Divinity hereafter; but there are but very few Clergy-Men, or Bishops in England, (either in or out of the Universities) that can shew any Authority of so ancient Standing, or of so old a Style and Date as mine. Nay, we had no Scripture, if Writing be not Preaching: Besides, if I should not thus teach my Ceremony-Monger by the Press, I could not Admonish him at all; for my Pulpit is a narrow place, though it stand aloft; and few Ceremony-Mongers desire to be cured: For like men that have filthy old Ulcers on their Legs, they hate to be drest before folks; they had rather it should fester, than be known. There is not one word in the Ordination of Bishops, in our Common-Prayer-Book, or in Holy Writ, that gives a Bishop more Authentick Orders to preach, than a Presbyter or Priest; only the King's Mandate makes him the King's Commissioner: But in reference to God or the People, a Bishop has no better or fresher Character to Teach, or Administer the Holy Sacraments, than any Presbyter, or than himself; whilst he was but Presbyter; Nor has any King or Parliament, Bishop, or Synod, any Power, any lawful Power to silence me for teaching Truth: The Character is Indelible; when they answer what I have Writ, concerning *Imprimatur's*, or Restraint of the Press (in my late *Speech without Doors*) they shall hear further from me.

For no Flesh alive has more Authority than our Lord Jesus, and the Apostles had, which was for Edification, not Destruction; to do good, not harm; to Advance, not to Depress Truth; to save Mens Lives, Liberties and Properties, not to destroy.

But some may object to me, that the late King did silence me, shut me out of my own Pulpit, and banish'd me from my House and Home, my Self and my Family, for three or four years last; not only against Law, Equity and Conscience; but without Law or any Colour, Process or Form of Law; and yet I submitted in quietness and silence, and made no noise in the World, nor to the World; not so much as Groaning or Complaining, but sat down silently.

To which I answer, by confessing that it is (all of it) a great Truth, and I was by Arbitrary Power and Oppression, to my Damage! some hundreds of Pounds, thus silenc'd (as a foresaid) by Will and Pleasure: a word from the Court ejected me from my Pulpit and my House: but also a word from the Court recall'd me, about a month before the *Dutch* Landed.

But to whom could I complain? To the Throne? I did, without Remedy, for that oppress me. To the Righteous God, I made my humble Appeal, and he heard in Heaven his dwelling Place, and laugh'd my Adversaries to scorn, yea the Lord has had them in Derision; and those that banish'd me from my House without Law, and without a Cause, are by God's Righteous Hand and Judgment, turn'd out of their Houses and Homes; and before they went, recanted their Oppression towards me; but going away in haste, stay'd not to make me Restitution for the Injustice.

There is a time for all things: our Blessed Saviour had many things to say, but even his Apostles could not hear them sometimes; I will against

these Illegal Ceremonies in *The Black-Non-conformist* seven years ago: The times would not bear it, the Criminals would not hear; Popery, & Popish-like Ceremonies were Rampant, *My Soul did weep in secret* for their Pride, they would not hear, the Judgments of God are beginning at the House of God, I'll now try again, perhaps they will now hear.

But, may some say, Have a care of *Scandalum Magnatum*, have a care that your Book be not a Lybel, and a Reflection apparent (visibly apparent) against great Men, you might have whispered these things in private to them.

And have got a box o'th' Ear for my pains, (you mean) by that particular Application; whereas now none can be offended justly, except his guilty Conscience make him confess, that I have hit him home, and that he is the Man.

But clear Scriptures (may some still urge) shall not stand for Law in the King's Bench; there you must follow the Course of the Court: Ay, ay, I know it has been so, but I hope, the *New-Star-Chamber-Court* (at that end of the Hall) will now follow the Fate of that other *Old-Star-Chamber-Court*, condemned (by 17 Car. 1. 10.) at the other end of *Westminster-Hall*; For introducing an Arbitrary Power and Government (the very words of the said Statute) as an Intolerable Burthen.

I will remember (indeed) that Lord Keeper North, in his Speech, when he introduc'd the new Lord Chief-Justice (what shall I call?) *Scraggs*, I think it was, told him how easily he might [notwithstanding the said Statute of Condemnation] resuscitate and revive that old *Star-Chamber*, by a Resurrection more glorious, more extensive, in the King's Bench, in its Cognizance, and Jurisdiction; then that old dead (and by Statute damn'd) *Star-Chamber*.

He was too true a Prophet, witness their unconscionable, unchristian, unscriptural and Illegal (*nec salum tenemento*) Fines, without Bowels of Compassion, making a Man an Offender for a word; and then ruine and undo a Man and his House, a Man and his Heretage, his Liberty, his Estate, his Honour, and sometime his Life: In such an Arbitrary, various and disagreeing Way to themselves as well as to Law, that in the late famous Tryal of the Seven Bishops, the Bench itself could not agree, what was the Law of the Court.

They all agreed that the Course of the Court, and the Law of the Court were *Synonims*, one and the Phrase or Paraphrase; but what was the Law or Course of the Court, could not be decided: Judge against Judge, the Bench against the Bar; Attorney that was, against Attorney that is Soliciter General that was, against him that is; and the most killing Arguments, were *Argumenta ad Hominem*, making the same Tongue in this Tryal, Condemn, and, Ear its own Words in former Tryals, (viz. before they chang'd Places,)

The Shot flew desperately from the Bar to the Bench, dreadful dolours there were; however they kept a Pothe, *Richard* against *Renter*, and *L'Estrange* against *Roger*, never made such a splutter.

At length, to end the Contest, the Wise Chief Justice went to Council, and gravely ask'd the Advice of the Attorney, (Sir Sam---but he was puzzled too, and was *Namplu's*d for the Course of the Law of the Court) except for twelve years, good Gentleman! only by hear-say, for sixty years more,

more, as he was told, (by an Old Sager, that had been twice a Child, and no man alive could remember, that ever he was a Man, (in the right Sense) the Vacation betwixt the two Terms, (of Child-hood and Dorage) was so very a short Vacation, if any at all.

I Presume, sayes one, I presume, sayes another, I presume violently sayes a third; nay, (if Presume be the Word) then I presume also, that in so presuming against Men's Lives and Liberties, they were too Presumptuous. Therefore do not you tell me of the Course of the Court of Klog's-Bench, if you know it, you know more than I know, or than the Judges know, when the course of the Court was Arbitrary, and out of Course.

But if it keeps its due course, and pretend to no Dispensing Power, in Abrogating the Laws of God, and Christ, and right Reason, I fear them not, for I hope in God, that I shall never by preaching Truth, Transgress; but a Truth may be a Lybel, as one of the Lawyers urg'd in the said Tryal.

Yet the Learned Gentleman (norwithstanding his *De Libel' famos*) talk'd without Book and against Truth and Law, like an *Oxford-Apothecary*. For Truth being an Attribute and property Divine, (as light is of the Sun, and whence radiantly and virtually, all light proceeds) can never be any part of the Constitution of a Libel Defamatory. And therefore all the Statutes to which *Scandalum Magnatum* has any Reference, whether that of 3. *Edw.* 1. 4. or those two of *Richard 2d.* *Queen Mary.* or *Queen Elizabeth*, are only against such as tell false Tales, or false News, whereby Discord may arise, &c.

So that in the first place, nothing can be a Libel but what is false, and then it may be false, and yet no Libel, if it do not tend to Discord; and consequently, be malicious or Seditious; as to say a Noble Man is wet to the Skin, came to his Country House, wore black-clothes, &c. all which may be false, and yet no Libel.

To say a Judge, or Justice gives false Judgment, though it be True, may be so circumstantiated, that it may be justly Punishable, as a Misbehaviour, but he shall not suffer by Law as a Lybeller, if it be apparently True.

To say, a Lord is ignorant of *Latine*, or as one said in the said Tryal, We are Ignorant of *Law-Latine*; whether he said false or true, is no Libel (though I had said it;) it may be false indeed, but no Lybel, because it tends not to Discord; but though it should tend to Discord, it is impossible to be a Libel, if it be true, though it may be sawcy and unmannerly, because we must not imagine that a Lord is Ignorant of any thing; he must be an infallible Man in *England*, though the *Italian Pope* be not so acknowledged: (Wise doings the while!)

But the Learned Judge *Sir J. Powell*, then in the said Case, very honestly and judiciously affirm'd it for a Law, that a Lybel must be false, false Tales; it is not else within the Statutes on which *Scandalum Magnatum* is founded; and still the course of the Court varied from Law; never was the Punishment of a Libeller, or Honour-wounder, a Pecuniary Mulct, but (till *K. James I*) always the Body by Imprisonment, &c. repayed, and repair'd Wounded-Honour; nay, by 1 and 2. *Phil. & Mar.*

3. the greatest Scandalous Words against the King or Queen, were only Punished by Bodily Punishment, which a man might have bought off, (whether the King would or no,) with 100*l* (not ready Money neither, the Bill was not drawn upon him, upon sight thereof) but any time within a Moneth, (so tender were our Ancestors of undoing Men for ill Words, even against the King; much more tender not to undo a Man and his House for a frail Word against a frail Subject, though a Lord. Honour, if it be base and Dreggs, is not Honour, and consequently, not wounded or hurt; but if it be true Honour, it is like the best Spirits, Airy and Spiritual, it can neither be Bought nor Sold; nor ever was it known in England, that so much as a Knighthood could be so base an Alloy, as that an Usurer (or Scrivener, of 10*l* per Cent,) could purchase it, till the Poverty of Scotland, coupled with an empty Exchequer, and a King liberal to Prodigality to his Countrey-Men, was glad to make poor Shifts to earn a Penny; this for one, of making Honour so Mercenary, that some Gentlemen scorn'd to be Knights, whilst another rich Dame would give 1000*l*. to be Lady Baronet, that so she might take the Wall of her Grand-Dame. But enough concerning Lybels, you'll find none here nor any thing struck at, but Sin and Folly; and neither of them are Ingredients in the Constitution of true Honour; except Honour can be Midas'd, as the Ecclesiastical Fellows do Sins turn all they can touch to Gold, calling it by a Word they borrowed from Father Peter and Rome, Commuting, or Commutation of Penance; a Word that buys Perriwigs at Doctors-Commons, as filly as it is.

And if any Expression of mine (In this Discourse) seem too Airy sometimes, for so grave and solemn a Subject, it is neither forc'd nor affected, Nature will have its Course.

But as it is easier to pick a Quarrel than to end it, so it is easier to find Fault than to mend it; and cannot a Man be sober, except he be sad? Nor Grave, except he be dull?

Nor have I permitted one Word to pass with more Briskness of Air or Stile, then just what was necessary to keep my Reader awake; and is not it as Pardonable (at least) as that dull Parenthesis, by some Preachers so often Inculcated. — (do not sleep there?) which is the more Unconscionable Start and Stare, when he had rock'd them asleep before, with his heavy and drowzie Lullabye.

None can expect that my Stile should be smooth in the Sinewy and Argumentative Part; it is not to be done,

But, be it as it may, if the Subject matter be solid and weighty, let my Stile shift for it self; I am not fond on't; yet, blunt as it is, I will neither change it with thee, (Drowzie Mr. Phlegmatick!) Nor yet with thee, that fittest Frowning and Centuring there, I see thee, Formal Mr. Hypochondriack!

The CHARACTER of a CEREMONY-MONGER.

CHAP. I.

Concerning Bowing to the Altar, to the East.

THE Cringes and Bowings of the *Papists* to the Altar, is in Adoration of their *wafer-God* that sits there (they think) Enthron'd; and is (by the Homilies of the Church of England) frequently styled *Idolary*; and the Act of a Fool.

But the Cringes and Bowings of my Ceremony-Monger to the Altar, to the East, where there is nothing, (he must confess whatever he has secretly put there, (neither more nor better than what is in the Well, in the Belfrey, or the Body of the Church; therefore some call him a Fool; but (like *Merry Andrew*) though he act like a Fool, he is more Knave than Fool; and though my Noddy pretends that he nods to nothing, yet the old Dotard does not play the Fool for nothing; but he is as well paid for playing the Coxcomb in his silly Superstition, as the best *Merry Andrew* of them all. For it is well known what an Influence *Papists* had in the three last Reigns of *B. Laud*, the two Castlemains, and Father *Peter*; who not being able to bring in Popery, or a Bishop Ellis into a Protestant Church, and Protestant Preferment; (the Laws Excluding such) therefore they encouraged any silly Superstition that was a *Quid pro Quo*; and as like Popish Idolatry, as Twins of the same Womb.

Thus putting the Change upon us, and Engrossing a great many of the Protestant Preferments, Honours, and Privileges to Fellows that were as like *Papists*, and our Churches, and Worship, Adorations and Ceremonies, as like Popish Ceremonies; and our Paul's, as like *St. Peter's*, as one Egg is like another, to see to; though the Yolk within may perhaps show some little Distinction; and a Ceremonious Arminian is no right-down papist, for if he should, he could not be capable of his high Seat in a protestant Church; and therefore he will rather confess himself a Fool, in Cringing like an *As* to nothing, than be turn'd out of Church and the Revenues thereof, by confessing that he bows to things Divine, Transubstantiated from a silly Wafer; and rather than lose his soft place in Church or Senate, he chooses rather to confess the soft place in his Head.

But if you take him really for a Fool, you mistake him vilely; (as I said before) this Ecclesiastical Mountebank is more knave than Fool, and bows for something; even when he bows to nothing, he gets Money by't, he gets Money by the Bargain, and though he shake his Reverend Noddy, as if it was empty, (by making Reverences to an empty place) yet he knows why and wherefore.

For though he seem to adore a Non-Entity, you are mistaken in my Man, for he thereby adores his chiefeft God, (Mammon) And his making foolish Legs to the Altar, like an *As*, was the ready Road to make Legs at Court, and be an Ecclesiastical Apuleian Golden *As*.

For as a Costlerd-Monger gets his Living and Estate (often a great one) by vending Trifles and Trinkets of his own Purchase (as Pearrs, Plums or Apples) to that Improvement many times, that he makes Money (even) of his Rotten Ware.

So a Ceremony-Monger gets his Living and Estate (a great one oftentimes) by Tisling Trinkets, and illegal (as well as) nonsensical Ceremonies in Religion, (or rather his own Superstition) of his own Purchase, or the Invention of his private Noddle; to that Improvement many times, that he grows great in the World, and in the Church; and makes Money (even) of his Rotten Ware, especially in bad times.

For this Ecclesiastical Quack (like other staging Empyricks) always gets most Money and Esteem; and both of them make the best Markets for their Impositions and Rotten Druggs in the sickliest and worst of times.

'Tis best, with these Stagers, when 'tis worst with all the rest of Mankind: For if men be well in Health, and well in their Wits; both these Merry-Andrews (that for Money make fools of themselves) may go whistle; they may shut up their Shops, and pull down their Stage.

Risum Tentatis? Amici! Come hold your sides, and look demurely if you can (for your very guts, and spleen) to see a grave Dignitary of the Church, with Tipper and Satrin Cap, a gaudy Cope and Hood (before and behind) Nodding his Reverend Head, and making Reverences of humble, that his brisly Chin even kisses the ground (no Amick French Man, or Father Peter, can out vie the Complement) in an humble Address to the East, to the Altar, and where there is better something or nothing more than in the Belfry and in the West Gate: Ze my Don, (for he has been twice a Child; Come! Ask him (I say) does his Ecclesiastical Donship bow and Cringe so supplely (notwithstanding his Age) to something, or to nothing?

If he answers---To something; Then take him Father Dada, for he is thine, lit him in the Service and Devotion of thy Water-God.

But if he reneges, (because Papists are not capable of a Dignity in the Church of England) and is forc'd to answer, that he bows to nothing; then beg him for a Fool, and his richer Dignities; take him Merry-Andrew, for he is thine! He is that ridiculous Stager that makes a Fool of himself, to pick up the Pence; and no little neither: For when Popery will not, cannot, get up to the top of the Steeple or Pinacle of the Temple, (where the Devil stood tempting our blessed Saviour with the World and the glory of it) my Ceremony-Monger being possess'd, runs mad to be there: which since all the Avenues are stopt against Lord Bishop Goddard and barefac'd Popery, my crazy Ceremony-Monger claps a vizard over the ugly bare face, and passe most religiously for one of the Order, and Reverently with a M. que, does his Business, and perhaps gets a Mandate, --- In a Mock-Election of the Chapter, which in their Prayers for divine Assistance in the Election not only mock themselves, but which is infinitely worse, they mock the Almighty God too, when they pray him to direct them in the choice of a fit Man: when he is chosen before to their hands, and they neither can will nor chuse.

If you do not yet know my Ceremony-Monger, I'll tell you his Name.

His Name is Legion, for never was the Herd more numerous, or more possessed, since the Devil enter'd into the Herd of Swine; and made them run (like mad) violently down hill, though they are like to perish in the Waters.

For this Ecclesiastical Hotspur (though he) has but a minute (Sober) share of Knowledge, yet he has zeal like mad; And therefore never admits any heartily into his spiritual Muster-Roll or List, but blind Conformists; that are presently Tall-Fellows, and prefer'd if they can, but readily obey this one word of Command, Streighten your Files, Follow your File-leader.

Thus, like Horses in a Team, they all Uniformly plod on together, most gravely and soberly (with Nose in his Leaders Hind parts) and Showel-Halters through thick and thin, at all adventures, minding nothing (they poor Horses!) but following the Fore Horse, though he go out of the way, as irregularly and illegally, as irrationally, falling into a Slough, but desperately bent, though not one of them know why, nor wherefore; nor dare say, whether they cringe and bow to something, or nothing. For they are forc'd to whisper when they say, that they cringe to nothing, least the Papists (that prefer them) should hear, and then they're sure to get nothing, therefore are forc'd to say nothing, yet nod to nothing.

If I were a Papist or Anthrope-Morphite, who believes that God sits Enthron'd in the East, like a grave Old King, I profess I would bow and cringe as well as any Ecclesiastical Limber-ham of them all; and pay my Adoration to that one Point of the Compass, the East; but if Men believe that the Holy one that Inhabits Eternity, is also Omnipresent, and in every place, why do they not make Correspondent Ceremonies of Adoration to every Point of the Compass?

But I recant my Folly for asking a Ceremony-Monger an honest reason of his Cringes, who never (hitherto) could vouch his Supple ham. Worship to the Altar, to the East, &c. except (as aforesaid) in Adoration of Mammon his God.

But I'll be Positive, and Dogmatical in nothing of this Nature; I'll forswear nothing but building of Churches, after I have first pull'd them down; as one did (a certain Chappel) in the memory of Man, because the Chancel stood East and by Nore a little sideling, whereas it should have stood better, due East, that (with one Cringe) he might bow to the Altar, and the East also; he was the wiser, for so he kills two Birds with one Stone; and one single bow (by this laborious Regulation) will serve to the Altar, and the East also; so to ease his unwieldy body, he punishes his Purse by Ecclesiastical Policy, (called) Commutation; O the Wit of an Ecclesiastical Politician! But *Fortuna favet fati*—Fortune favours *Fat folks*; a poor man might have been beggar'd by such a venture, but the old Dward (Mr. Superstitious Noddy was his Name,) made Stairs of the Chappel-Stones, and so got up to the Top of Pauls: But let the Ceremony-monger by his Foppery grow never so great, he is paid in his own Coin, for in requital, his only Adorers are Women and

Fops;

Fops; or such as love any thing that is great, only because it is great : May they not by the same reason adore an Asses Head, with Flapping Lugs, for they also are great, very great.

Thus the Hogen-Durchman got Money, being carried about from Fair to Fair, amongst the Fops that admir'd his Brawny-Bulk, the relult of Bacon and the Butter-Box.

The greatest Ingenuity of my Ceremony monger, is, that of an Ape, (*viz.*) Imitation or Mimickry) for the Monky has indeed something of the Village and Resemblance of a Man, (and so has the Ceremony-monger's worship the Face of Religion and Devotion) but both of them want Reason, and therefore the more abominable, and of all Brutes, most odious to rational Men :

Simia quam similis (turpissima Bestia) nobis?

Of Brutes, none are so loathsome as the Ape,
Wanting Man's Soul, he only has Man's Shape.

But such is the force of Mimickry amongst Fops, that it is far more easie to make a cringing dancing Ass, than a dancing Horse in our Academy ; but the Mischief is, there is so many of them, they are not a Rare-Show ; they are so common, that it will not quit cost to carry them about, and show them at *Sturbridge-Wair*, or *Bartholomew Fair*.

Come, Friends ! You shall see one of the Youngsters (the Foal of a cringing Ass,) for nothing.

Come to your Postures, *Lad !* Hold up thy Head, and in thy Chin, thy Breast out, and thy Belly in : Now, your Reverences ; ---well done ; face about again, down. I say, cloye down ---to the East, to the Altar, &c. well done ; there's hopes in thee, thou may'st come to be a tall Man in the Church, in time, if this Trade do but hold.

For my Ceremony-monger is an Ecclesiastical Thomas Anello (or corruptly and vulgarly) Masanello, a despicable Tool to look on, take him out of his Robes, as silly a Fisher as heart can wish ; and yet he may grow great by as trivial Occasions, the scrambling for a little rotten Ware (Nuts and Apples) in Midsummer Moons, when the People run mad and are oppress'd.

But the worst is, This Beast of the People is soon abus'd, and soon dissabus'd, and is seldom long and quietly (in England) besid'd (I will not say Priest-ridden) by Fops ; they are apt as suddenly to play as *Jade's* Trick ; and after they have Huzz'd loud *Hosanna's* one day, soon after ready enough upon a contrary Provocation, to cry, *Crucifigite, Crucifigite.*

Yet the Fool Masanello trusted to the unsteady Populace (which made him insolent and insufferable, Proud and morose) till the same Mouths that cry'd him up, soon after were ready to eat him ; dragging at a Horses Tail, whom ten days before, they cry'd up to the Skies ; they would have done the same to a Broom-staff, if it could but have stood them in stead, or could help to withstand the Gabels and Oppression ; but the Fool thought that the people ador'd his (own) worth, which made the Fool insufferably petulant, and was his Ruine.

Yet

Yet (after all) now that I better bethink my self, and that seven years ago (In my Black Nonconformity) I did (in vain) wash this Æthiops, I'll even compound the Business with my Ceremony monger.

And because he has been many times a topping Ecclesiastical Fellow, Proud and Stomachfull, Uncontroulable and Willful, right or wrong, he will save his Will, his Swing, and his Way, (let who will stand in his Way,) therefore since he says, he will still bow like a Pop to nothing (for he dare not say the Wafer is there hid (slyly) under the Carpet, nor yet that God is more there than every where; yet) I'll grant him a License upon two Conditions.

First, That he never shake his empty Noddle at the Altar, but when it is cover'd with a Cap (a Satin Cap to chuse) the more decently to hide the soft place in his Head.

Secondly, That also then he hide the Popish Face of Adoration, by putting on a Proflant Vizor Masque, not only that his blushes be not visible, (a Brazen Face may do that) but to cover the Popish Physiognomy, lest the undiscerning and superficial Judgments of the rude Vulgar, spy it and nothing else; (for they search not the inside) and consequently handle him, as if he really were a popish Priest: his Cope, his Hood, his Surplice, his Cringing Worship, his Altar with Candles on it, (most Nonsensically unlighted too) his Bag-pipes or Organs, and in some places Viols & Violins, singing Men, and singing Boys, &c. are all so very like Popery, (and all but the Vestments illegal) that I protest when I came in 1660. first from beyond Sea to *Pauls*, and *White Hall*, I could scarce think my self to be in *England*, but in *Spain* or *Portugal* again, I saw so little Difference, but that their Service was in *Latine*, and ours in *English*; but less intelligible and less Edifying, (for one half thereof) than *Latine*, by reason of the Inarticulate Boatus and Braylog, whilst all the People read half the Psalms, with a Noise as confused, as the Rumbling Thunder (as I will prove more particularly by and by) that any man in the World that had seen High Mass beyond Sea, must say, That the contrivance of both was to keep people in Ignorance, the Mother of Devotion. Faith comes by Hearing, (saith the Scripture) but the Papist and Ceremony-monger, make as though it comes by Seeing, they are all for a Show, a vain show. And shall not those that sin before all, be rebuk'd before all? That all may learn, and all may be comforted?

But may some say to me perhaps, That I talk very boldly; why, do I? And do you think in your Conscience, that they do not sin more boldly.

There is a sinful B shulnets (in being loth to reprove) as well as an Impudent Sinners, and a Whores forehead: And shall a Brazen Ceremony monger dare transgress the Laws of God and Man, and Right and Reason; And is there not a man (amongst us all) that has Courage enough to attack him?

Let him Huff like a blasphemous *Goliath*, I fear him not; (If I were young and in my Prime (much less now, when there are so few Sands in the Hour-glass of my Life yet to run out, by the Course of Nature; the greatest Wrath can precipitate but a few minutes; dye we must, and

can any man dye or suffer in a better Quarrel, than in vindicating the Laws of God and the Klog, in splight of the Pope in *Italy*, or any other in his likeness.

CHAP. II.

Of *Implicite Faith.*

THE man has neither Worth nor Honour in him, that does not truly love and honour a Person of Honour, and true Vertue and Worth; and so much the more, for the Grandeur; but to idolize a meer Image, because a great and golden Image, and because (*Nebuchadnezzar*) the King set it up, what is it but Popery, Idolatry, or Flattery or Foppery? I know not how to absolve the Princes, in *Dan. 3. 3* the Governours, the Judges, the Treasurers, the Counsellors, (wise Fellows!) and the Sheriffs, When they ador'd the Golden Image, which *Nebuchadnezzar* the King had set up, though I confess being sixty Cubits high, as high as the top of the Steeple, it made a great Figure in the World.

And what can my Ceremony-Monger say more for himself, than that great golden Image? Both of them have a great Face and Bulk, but want Reason for their standing, and are dumb and blind.

For my ceremony Monger in the Church (I am in good earnest and in sober sadness, telling a woful Truth, which has almost ruin'd our Church) does almost all his great Acts in the Church (like the Papists) by blind Devotion and implicite Faith.

Is there any to be admitted into the Sacred Function of Priesthood? (who ought to be apt and fit for so great, so Holy, and so Divine an Office; otherwise, The contempt of the Clergy, and a Contemptible Clergy, is the necessary and sad Consequence) yet this is huddled up by *Implicite Faith* in Mr. Archdeacon, or some easie Deputy or Surrogate: The Bishop that Ordains is not oblig'd to know any thing of the matter; but goes upon Trust for all, in that great Work of Ordination, as you may see in the words of Ordination in the Common-Prayer Book? all is done (I said before) by *Implicite Faith*, as the Papists call it; but this more silly than Popery; for it is more rational to believe as the Church believes, than to believe as a silly Surrogate believes.

Is there a man to be thrown out of the Church? This is done by *Implicite Faith* too, in an easie Surrogate and Sell Soul Register, that perhaps has not paid the last payment for his place, and Money must be had; whereas the Bishop that signifies it, knows nothing of the Matter, nor of the Proceedings or Proof; but by *Implicite Faith* in the Registers *Certificavit*, as aforesaid; and then the Judges grant a *Capias* by *Implicite Faith* too in his hand, that knows nothing of the Matter, (neither) of his own knowledge.

Is not here fine doings the while, in the greatest of Church Works? The out and in, The in and out is all by an *Implicite Faith*, more irrational than that of the Papists.

Nay, the poor Parson of the Parish must neither will nor Choose, but must, in pain of the Law, Excommunicate, and deliver to Satan any body, that the Registers Hand and Seal marks out with an Anathema, by meer *Implicite Faith* in Pope-Sell-Soul (the Register.) So when the De-

vill and the Tylor has worried him and tortured him (as they do suspected Witches) ('till they confels) and he be willing to say or do any thing to get our of the Tormenror's Clutches, and the Excommunicated Person humble enough to open his Purse to Mr. Register; poor Parson must absolve him again, by the old and Implicite Faith in the Register.

In Confirmation too, all's done by Implicite Faith in the Parish-Priest; nay, usually not so well, but hand over head to all that kneels for it, though some of them to my knowledge, were never Baptized; nor can yet say the Creed so well as it is possible to teach a Parrot; nor understanding one Article thereof much better than a Parrot: Here's fine doings! And a rare Constitution to fight for, Tooth and Nall, Swear and Forswear, by a blind Devotion and Implicite Faith, and scarce a man knows wherefore; But no Kettles make so great a Sound and Noise, as those that are empty.

But when men go out of God's Way, the further and faster they go, the further and faster they go astray.

The very Disciples of Christ (as well as Popish Priests and Cardinals) fell to justling one another (even in the presence) for the place, the chief and uppermost; but our Lord told them, they behaved themselves more like worldly Princes than his Disciples; saying, It shall not be so amongst you.

Pride says, It shall be so; but will my Ceremony-Monger on his Death-bed, and at the tremendous Judgement Seat, say so, as he does now; In spight of Christ and his Word? I am your humble Servant, says the Pope; nay, your Servants Servant, *Servus Servorum*, yet Lucifer himself is not prouder.

Dear Brother, says a Popish Bishop, in his Style to the rest of the Presbyters, when at the same time he makes no more of them than a mere Pavement, in State to walk upon and trample; money too, the poorest Priest must give his Highness, though the Family at home want Bread; Nay, the poor Sheep must not bleat neither, but though clip't twice a year, like Sheep before Shearers, they must be dumb; so open they nor the Mouth; yet I told the Outlandish Bishops seven years ago, of this unconscionable Avarice to as little purpose, in my naked Truth, saying, I have read that Pharaoh's Lean Kine eat up the Fat ones, but for the Fat to eat up the Lean, 'tis most unconscionable; have a care of Bare-bones, lest they stick in your Throat, or in your--'what shall I call thee? Ecclesiastical Greedy-gut! you'll never leave your Gormandizing, 'till you surfeit, I fear.

This is the true Reason of Implicite Faith in Italy, and England; Bishops gape more than they can swallow; in spight of that terrible Thunder---Their Blood will I require at the Watchman's hand---They have Charge upon them, that no flesh alive can discharge; Bishops and Curates, says the Common-Prayer, implying that we of the small Fry, are only Journey-men or Curates to the Bishops; well, with all my heart, the greater Charge lies heavy on his Soul.

No, (he may say) though I cannot be here and there too, yet I have Journey-men every where; I must by Implicite Faith believe my Journey-man, my Proctor, my Surrogate and my Register, but in requital, they do by Implicite Faith believe me.

Is not here rare doings? And all this Inconveniencie came at first only by Avarice and Ambition, which a whole Diocess and sometimes a Dracery, and a rich *Commendam* added thereunto, could not glut; well, that's as to the Wages, if they were twice as big, one Man can make a Shift to swallow, yea, but as for the Work, it is impossible to superintend, or Episcopize, with one pair of eyes; then came (first) into the Church, *Implicite Faith* in their Journey-Men, and of all Journey-Men, chiefly, the Arch-Deacon's called *Oculi Episcoporum*; there are but five Pair of such great *Implicite Eyes* in our Diocess; and if they could see without spectacles, they would be the better Eyes, I think: But the Prospect is too far, all over the Diocess for one Bishop to see or superintend; But who made that Prospect so large? *Parochia*, a Parish, by our antient Canons, signifies a Diocess, and a Diocess was no larger than a Parish, 'till Popish Avarice, and boundless Ambition taught *Pluralities*.

A good Bishop, if he keep in his Bounds, as the King's Commissioner (not fancying that he has or can have any New Spiritual Character, or greater Spiritual Character than of a *Presbyter* as appears by the Words of Ordination of both of them) the same, the very same, in all Essential Points; only the King's Mandate or Commission, gives him an Ecclesiastical Character more than he had, and a Temporal Character by making him a Baron of the Realm, with Lands and Honours annex; and not one jot too much, if he make good use thereof, in Hospitality, Charity, and somewhat too as an Umbrage against Contempt; the Wages are well enough bestowed if he be fit for the place, plous, prudent and learned; and he has as lawfull a Claim and Title to them, from his Predecessors, as other Lords or Corporations; and cannot without great Injustice, as well as dangerous President, be bereaved of them; who but a Fool will go about to remove Groundsells and Fundamental Constitutions?

But his Work is so great, and the necessary Qualifications so eminent and Extraordinary, that no one man is fit for so great a Charge; and those that are fittest, will scarcely accept it, the Temporal Honours and Rewards are no Temptation to them.

For a Bishop ought not to ordain any, 'till he has first by his own Examination and Knowledge, found their fitness for so great and holy a Work: Not trusting by *Implicite Faith* to Mr. Arch-Deacon, nor Mr. Deacon's Deputy.

And how can he with a safe Conscience, deliver a soul to the devil by an Anathema, when he knows nothing of the Nature of the Crime nor Proof? except by blind devotion or *Implicite Faith* in the Register and Surrogate, Mr. Necessity? so Men call him, Because he has no Law.

So that the grand Distempers of our Church, do all proceed from this Original Sin, radical in our Constitution; and no Art of Man can cure it, or save us from a Contemptible Clergy, and more despicable (as well as prophane) Discipline, but by applying Remedies to the very Constitution, which is neither incurable, nor hard to cure, if wise and willing Physicians do but use their skill.

When Boy-Popes and Boy-Bishops, or ignorant and unlearned Bishops by favour, Money or Friends, were advanc'd; they neither durst attempt

to Examine a Scholar's fitness for the holy function, nor could do it, without betraying their own unfitness and ignorance; which begot Arch-Deacons, they served for Eyes to the blind, and at general Councils, usually for Mouths and Tongues, and Brains too: The Dotage of Bishop Alexander, brought Arch-Deacon Achanasius into the first Council of Nice, which brought him into Request, and when the old Mangled, into the Bishoprick also of Alexandria.

But above all the Implicit Faith-Men; I ever read, have my Commendations remembred to the Pope, in the words of Cardinal Bellarmine, lib. 4 de Romano Pontifice, cap. 5. *Si papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona. & virtutes malas, nisi vellet contra Conscientiam peccare*: If the Pope err (that's a bail too, good Cardinal, as wise as you are) by Commanding Vice and prohibiting Virtue, yet the Church is bound to believe, That Vice is good, and Virtue evil; except the Church sin wilfully and against Conscience.

Even so; if a Bishop by implicit Faith and Error Ordain a virtuous, or ignorant Person a Priest, or Bishop, and Madam Portsmouth, or Father Peter, help him to a Presentation or Mandate, (every thing may be done that has been done) or should Silence a virtuous Preacher, yet the Parish or Diocets must, (I say) must accept him for their Spiritual Shepherd, Guide and Watchman; though he be never so blind a Guide, never so wolfish or cruel a Shepherd, never so dull and drowsy a Watchman or Reading-Don; or Copy-holding Plagiary; except they will be wilful sinners; though he starve their Souls, they must feed him with the Tythesheaf, and the Tythe-pig.

He's not fit to be call'd to the Bar, that can but just read his Breviar, though he tell the Judge he has notable Books in his Study, that argue the Case, and state it notably, but he carries them not about, never in his head.

Nor is he fit to be a Fellow in the Colledge of Physicians, because Galen and Hypocrates lies moulding in his Study, nor is he fit to be free of the Pulpit, that if his Sermon-Book fall down out of his hand, must also come down as wise (a man) as when he went up; let the Curtain fall down too, and the Play's at an end; good night, Parson.

But all Preachers have not Memory nor Elocution and presence of Mind: No, no: But then, there's a good Thrasher, or a good Cobler spoyl'd, to make a bad Parson, a poor Transcriber, and dull Translator, whose Character next follows.

CHAP. III.

Of the Reading-Dons of the Pulpit.

THIS Ecclesiastical Sophister, is a true Son of the Church of England, (that ever was) and devoted to her Service, (as in Duty bound) for she gave him freely all the Devotion he has, namely, the Common-Prayer-Book and the Homilies: which are very good things to all, but to him a God, (a Creator) by which as a Church-man (though as lean and cadaverous as a Church-Mouse,) he lives and moves, and has his being.

But as true a Son of the Church as he is, yet he is a Bastard Divine; but made a Denizon Ecclesiastick, and free of the Church by the King, and (notwithstanding his spurious Original) Legitimated and made capable of Succession in Church-Lands, Honours and Dignities, by Act of Parliament, viz. the Act of *Uniformity in England*; In *England*, (I say) for in the whole Protestant World, That Act has no Parallel, nor this fellow (I characterize) any Fellow in the whole Christian World, but such as himself; he is a None such all the World over, in all Churches, except what he calls, (and he may well speak well of her) the most Incomparable Church of *England*; not only the Protestants all the world over, but the very Papists, nay, the very Stage-players would kick him out, the very Boys and Wenches there, nay, School-Boys, must say their Parts better, or they are sure to be whip'd for't.

Nay, the Stage Players would have no Customers (except they could get Penal Laws, and a Constable, A Jaylor and Apparitor, to drive them by Shoales to the Play-House) if they should admit any such dull Tools and Actors, that could not say a Word without Book; but must read every Word they say, or else they are dumb: For, take away the Play-Book, or Notes, and they are mute as Fish; the Play is at an end, though you have paid your Money. (some small note indeed) or prompter the best may need sometimes, or some Breviate:) even so my Reading-Don Ecclesiastical is a noteless Fellow without his Notes, and worse than an Ass (for he can Bray without book) nay, worse than a Peacock; for he can yawl against Rain) but this Gay Fowl has nothing that speaks him divine, but his gay out side.

The Prophet *Ezekiel* calls him Dumb-Dog that cannot bark; meaning not that these Dumb-Prophets or Dumb-dogs had no Tongue, and could make no barking Noise; but when he seeth the Sword or a Thief coming he giveth no warning, but being senceless and noteless, is therefore a dumb dog.

For he (poor Heart !) has his Lesson before him, there is his flint, like a Horse in a Mill; he cannot go out of the Track, if he does, he must leave work: if the Notes drop out of the Pulpit, or the Candles go out, or the Spectacles fall down from his Nose, or a dark day, or any such woful disaster befall him, his business is done, he needs no Bishop to silence him; Come, Sir, you may (even) come down, out of the Pulpit, The Play is done.

Nay, his very Prayers to Almighty God in the Pulpit, he is glad to read them too, except perhaps he has (like a Parrot) got a few words by rote, which all the people of the Church can say as well as himself; for like a Turn-spilt Dog in a Wheel, he keeps ado, but makes no Progress.

For (alas ! for Shame and Sorrow !) how should he speak to God, who is a Spirit, from his Heart or Spirit; or to the People's Hearts, that never had any Divinity in his Head or Heart: It is sufficient that he has it in the Book of Homilies, or in his Notes (*style novo*) of another Sermon book that is more in Vogue and Use, because more adapted to our present Language and Age.

Stole! said I, he'll bring his Action against me, of *Scandalum magnatum* perhaps; but I'll prevent him, for I recant.

He did not steal his Sermon, nor Sermon Notes, for they were his own upon a double account; First, because he lawfully bought and paid for them, six pence a piece; witness, the Book seller: Secondly, because all the Sermons in Print are dedicated to him: To the Reader---All---To the Reader, & sometimes, to Coaks him out of six pence, To the curious Reader.

If Parents have a Ricketty Son, and crook'd legg'd, and Baker-knee'd; he'll serve to make a Parson, his Cassock will hide his Legs: Is the poor Child Pur-blind also? He'll serve to make a Parson say his Parents, if he have but Eye enough to spy Advent Sunday, the day of the Month, and the first and second Lessons for the day. Is he a half-witted Lad? He'll serve poor Child, say his Parents, well enough for the Pulpit, if he but hold his Notes to his Pur-blind Eyes, it is but holding them the Closer, and the business is done; especially if his Parents or Friends scrape Acquaintance with a Patron, I know how, or buy an Advowson or the next Avoidance.

And then make room for the Parson, a true Son of the Church: Why do you smile? It is too serious, too great, and too dismal a Truth and Mischief, to draw Tears from your Eyes by laughing; you have more cause to be weeping *Jeremies*, and make Lamentations at so mischievous a Constitution of a Church, in making Watchmen that are blind and lame, and dumb, being ordained unto Holy Orders by blind Impiecit Faith: which we all condemn in the Papists, but in the Church of *England* draw a new Scene: and it is received with Applause: Oh poor English! A foolish people and unwise, though the most Courageable and best Hearts, as well as the most plain hearted Nation under Heaven.

You think (now) that this is a Romance, and not literally true; well then, so let it go; 'Tis so much the fitter for this Character of a Ceremony-monger, which is all a Romance.

A Romance! What's that? It comes from *Roma*, *Rome*, the Ground and Platform of the truest and best Histories of Truth; and the Scene of the greatest Acts the Sun ever saw.

And a Romance is as like a true Roman History, as my Ceremony-Monger is like a Papist, he is not a Papist, (he says) no, he is not a bare-fac'd Papist, I'll do him right; but to see to, he is as like a Papist as ever he can look, and his Devotion as like Popery as ever it can look: He does not say the Mass indeed in Latine; but his Hood, his Cope, his Surplice, his Rocker, his Altar Rail'd in, his Candles, and Cushions, and Book thereon, his bowing to it, his bowing or rather Nodding at the name *Jesu*, his Organs, his Violins, his Singing-Men, his Singing-Boys, with their Alternate Jabbering and Mouthings, (as Unintelligible as Latine-Service) and so very like Popery, that I profess (when I came from beyond Sea, about the year 1660. to Pauls and White-Hall) I almost thought, at first blush, that I was, still, in *Spain* or *Portugal*; only the Candles on our Altars, most Non-sensically, stand unlighted, to signify, what? The darkness of our Noddles, or to tempt the Chandlers to turn, down-right, Papists, as the more suitable Religion for their Trade: for ours mocks them, seeds them with Hopes only, he gapes and stares to see the lucky Minute when the Candles should

Should be lighted, but he is cheated, for they do not burn out in an Age.

But the Foppery is Homogeneous, all of a piece, foolish and illegal Ceremonies all over, only my Ceremony-monger has got Law of his side for his Surplice, and his Common-Prayers, which are both very good things, and though perhaps he may be persuaded to part with the former, if you take away the latter, viz. the Common-Prayer-Book, ye had as good cut out his Tongue; nay, even sew up his Mouth also; for he has no occasion, for it, nor for his Teeth neither, for his Body must starve, and be as clean and jejune as his Soul: Therefore, as you love his Life and Soul let him have his Common-prayer-Book, or else his Curate will have nothing in the World to do, but must be forc'd to turn Sexton; why should not the Dead bury the Dead? The dead in Sin, bury the Dead for Sin, to so lifeless and spiritless a thing is Religion reduc'd by my Ceremony-Monger; nay, some of them in their pretended prayer before Sermon, do mock both God, and the people, praying, or pretending to pray as the mouth of the people in the pulpit and yet (like good *Hannah's* private prayer) their Lips only move, but their Voice is not heard.

Old *Eli* thought the good Woman was Drunk or a Fool, to talk to her self; but she designed only private prayer.

But certainly the Master of the Ceremonies, is either a Fop, or a Mad-man, or else takes all the People for a Fop of his own making, to have only a handsome gaze at the person, whilst he Acts his *Mummery* in the pulpit.

Why does the pulpit stand aloft? But that the preacher should lift his Voice like a Trumpet, that all the Church may hear, or else what does he do there? The papists indeed do vindicate pictures in Churches, as being the Lay-man's History, though he know not a Letter in the Book, his Eyes may read by seeing a picture; and thus my Ceremony-monger brings up his Fops in Ignorance, and Ignorant Devotion; they know nothing of the matter, and cannot say *Amen*, to they do not know what it is no matter for that, for (just like popish *Mals*, called *Secreta*, which the priest mumbles to himself, so our Foppish Ceremony-monger that must be like a popish priest, or else perhaps he had never come to so high a pulpit, and place in the Church, he must mumble too his prayers, though in pulpit, to himself, because 'tis just as the popish priests do, that make as if the people need not pray, nor believe; the priest prays for them, and believes for them; keep them blind, says the priest, and then you may lead them by the Nose, which way you please; O poor *English* Fops! To be fopt by an Old Fop, that is as much or more an Hypocritical Knave than a Fool.

And I am the more apt to believe it now, because the mumbling Hypocrites, never mumbled so much, and so long in the pulpit-prayer before Sermon, as now a days in this Jancture and Revolution in the Kingdom, and change in the Throne; to pray for the Abdicated King, would be to own him and Popery with his Mouth, but he dare not do that, they have only his heart at present.

And to pray for their Sacred Majestie's, our Sovereign Lord and Lady, King *William* and Queen *Mary*, they are such Strangers to his Heart, that
he

he chuses rather not to pray at all, in his own prayer before Sermon; or not at all to be heard, till such time, as it may be guess'd, he had done it to himself, talking (as they say Witches do) to himself in the Pulpit; most prophaneely mocking God and the People, by pretending to speak, when he only mumbles with his Lips; for if his Voice be heard, the crafty Hypocrite thinks that some Body will tell (because the Tongue tells) who he is for: Whereas now the Fox lies learing and lurching, to see which King will get the better, and then, (and not till then) he will declare himself, and in the *Interim*, his Ambo-dexter reserves himself; for he is true to no Interest, nor to any Religion, but that which most tends to the Advancement of his only God, *Mammon*, and his Curate only runs the Risque, in praying for King *William*, and Queen *Mary*.

In short, (for I am quite tired and sick of him) his Church-Work is just like his Church-Clock, moved extraneously, by outward Weights, Wheels, Springs or Plumets, but has no inward or spiritual Life or Motion; such is his prayers, such his Sermons, (though he have a Budget-full) Dead, Dull, spiritless, lifeless, *frigid*, and perfunctory Devotion; he never converts any Man, except to silly Ceremonies, because himself is not converted to any thing; else his Words die before they reach the Heart of his Hearers, for how can they well come to the Heart of his Auditors, when they never came in, nor from his own Head nor Heart; he is the great Stock-Logg of the Church, that has neither Fire nor heat within, the little he has, is all out-side, superficial, and without; it takes up a great deal of *Rome* indeed, but 'tis good for nothing in the World, but the dung-hil; he is that Salt that has quite lost it's Saviour, if ever he had any, and good for nothing, but to be troden under Foot of Men; and relish'd by none but such as have lost their Taste, or never had any.

I'll tell you how you may be quit of this Ecclesiastical Copy-holder; all his Tenure and Title to the Pulpit is Copy-hold, get but his Notes, or his Copies from him, and the Pulpit will not hold him, he must come down and hire a Journey Man of more Skill, if any such can be had, for Money, so to debase himself to be Surrogate to a rich Pop, that with his silk Cassock, and Scarlet Hood runs away with the Gains, whilst poor Thred-bare Crape takes all the pains.

Yet, even these are scarce to be had for Love or Money; for the Ceremony-monger has so polluted the Fountain of Learning the *Universities*, that where shall a man sooner meet with noysie Impudence, and gingling Nonfence, (a sounding Brass, and rickling Cymbal) than in the two great *St. Maries* Pulpits in the *universities*?

So that if God be not the more merciful, and Their Sacred Majesties the more careful of their Academies, the generality of the Clergy must be like the *Scribes and Pharisees*, in our Saviour's time, painted Sepulchres, Gay without, fine Ornaments without, but within, nothing but Rottenness and dead Men's Bones.

Just as we were in the Church of *England* (I remember) fifty years ago, in the Reign of that great Master of Ceremonies, little Doctor *Land*, that did so discountenance lively and edifying Sermons, or almost any Sermons, that a Man must have travell'd for it, and far too, if he heard any thing

thing but the Common prayer and Organs, above four times in a Year. Indeed, now there is so many Sermons in *Print*, that we have plenty in the Pulpit, though generally such discrepant, Heterogeneous, and Immetho-
dical Stuff, as being compos'd of several printed Sermons, a patch here, and a patch there describ'd, that they are like a Beggars Coat, or a Tail-
or's Cloak bag, made up of party-colour'd LISTS and Patches, they are to
dis-compos'd by the *Plagiary*, in wise Prudence, like a Thief that takes
By-Roads, for fear of being known, pursued, found out, and taken by
the Hue and Cry.

Therefore this *Plagiary Reader*, conscious of Guilt, disguises all disco-
very, If possible, like the crafty Hare that makes false Steps and Doubles
in the Snow, when she is near her form, for fear of being track'd by her
Steps, and Trac'd.

Thus this Chattering Jay has nothing good about him, but the Gay Fea-
thers, his Carcase is worth nothing but to Dung the Land; so that the
Church, you see, can breed Vermine as well as the Barn.

C H A P. IV.

*Of Reading of the Psalms, Te Deum, Athanasius's Creed, &c. Alternately,
every other Verse, by the People.*

THIS is such another Nonsensical Ceremony, that it is Point-blank a-
gainst Holy Scripture, as well as against Reason and edification; and
neither Canon of the Church, nor Rubrick, or Rule in the Common-
Prayer Book, to vouch it, and punishable therefore, by the Act of Uni-
formity.

If so, then where is the Brains, you'll say, of all our Ceremony-Mongers?
Where do you say? They are there where they always were, but never
Consulted in any of these Illegal and silly Ceremonies, further then, whe-
ther they are like Popish Ceremonies? That's the Test, that's the *Testi-*
monial! that first gave them Entrance into a Protestant Church; and the
Papists finely laugh at us, and deride us, for being their Apes as I have
heard the Popish Friars beyond Sea Jear at us for the *Mimickry* grave En-
glish Noddles, that have no other Reason nor Religion for what they do,
but that they are the Pope's Baboons, in spite of Holy Scripture, Right
Reason, true Religion, and the Laws of the Kingdom.

This confused Noise of the People, is not Articulate, but an un-Intelligi-
ble and brutish Brayling, one Man's Voice drowns the Accent and Articula-
tion of another, and therefore is no more Intelligible than the Latine Mass,
and I suppose that the best Reason that can be given for it, is, that it keeps
the people ignorant, if they cannot read, of at least one half of the Psalms.

The next step may be, if this be suffered, that the people shall read one
half of the Chapters two; and then though the vulgar cannot kept toge-
ther from hearing the Scripture, they shall be debarr'd one half; in time,
we may go further, we are just in the Popish Road, that debars the vul-
gar from the whole Scriptures:

Read but the 1 Cor. 14. 11, 23, 26, 31, 33. And if you fear God, you
will never do so any more; Latin Prayers, or Prayers in an unknown
Tongue, or an unintelligible Tongue also, are Prophecies or Preachments in
an

an untelligible Tongue, by the Confusion of which, God is not the Author but the Devil, and the Pope invented these Confusions, by them to beget, the Mother of Popish and Ceremony-Mongers Devotion, Ignorance. For saith St. Paul, In that 1 Cor. 14. 11. If I know not the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

Here is a plain Scripture against this confused Noise, no man can know the meaning of a Voice that is not Articulate; But what cares a Ceremony-Monger for Scripture? Give him his God, give him his Ma'mon, give him his *popish* Mimetkry; but whilst he makes himself a *popish* Ape, he makes dull *Englishmen* both Apes and Asses.

All the Reason that ever any of them can give for this profane Folly, is, that the Singing boys do it, and the great Heads do it, and therefore, the silly people, like the Papists say, must not we believe and practice as the Church believes and practises? meaning, by the Church, the Clergy, the rich, the great, and the gay Clergy.

And if this must be a Reason, why may we not as well believe and practice, as doth the Pope of Rome, as well any old Innocent here at home.

We talk of hating Popery in Italy, we do well; but not a jot better for us, if we follow the same Implicit Faith in England, that the *Italians* do in Rome.

Thus the Prophets prophesie falsely, and the Priests bear Rule by their means; and my people love to have it so, and what will ye do in the end thereof?

Let all things be done to edifying, (saith the Apostle) and ye may all Prophesie, or read, for if Reading be not Preaching or Propheying, we have abundance of dumb Prophets, If it be not a Bull, in England, 1 Cor. 14. 31. Ye may all Prophesie, read or preach, one by one, that all may Learn, and all may be comforted; Implying evidently, that there can be no Learning, no Comfort, no Edification in our confused and babling Superstition; which is just like the Gossips Chat, where all Tongues wag, and all are Preachers, and no Hearers.

Since therefore, God is not the Author of this Confusion, neither Law, Canon, Edification, Rubrick, Reason, Act of Uniformity, Religion, nor Scripture to vouch it, but point blank against all these, tell me how it came here, except from the Devil and the Pope? Short Ejaculations, as *Amen*, *Lord*, have Mercy, or repeating after the Articulate Voice of the Minister, falls not under this Censure.

But, I wonder who taught the Women, whose chiefest Beauty is modest Silence, who taught them to prate in the Church? They are so full of Tongue, you'll say, that perhaps a little teaching would serve.

I never suffered such a confused babling in my Church of *All-Saints*; Let them play the fools, and *popish* Apishness, some where else, I never would permit them, at which abundance of people took Snuff, and because they might not be superstitious Apes, they would not come there at all: a good riddance of them; they left the Room to their betters; for we want nothing there so much as Room.

Is there not some fear, least we all be *big'd*? Beg'd? For what? for

wife men? No; but to replenish the Collodge of Gotham; we are topping Fellows, if the Pinacles of the Temple stand in view; which is the way thither?

Are we not all as silly as that Cardinal, who says, *Sit ergo Dominus noster papa baculus in aqua fructus, absit tamen ut crederem quod viderim*: Let our Lord the pope be a Staff, partly in the water, seeming crooked, yet God forbid that I should believe mine own eyes. Like Cardinal Bellarmine, who makes Ignorance, not Understanding, the Ground of Faith: Intending surely, that none but Coxcombs, priest-ridden, should be of the Church.

This Ceremony monger carries one Infallible Mark about him, you may know him from a thousand, for he sets such a Value and price upon his Illegal Trinkets and Ceremonies, that if you take them, or offer to take them from him, he cries out, and roars like mad Micah; *Ye have taken away my gods which I made, and the Priests, and ye are gone away, and what have I more? And what is this that ye say unto me, what aileth thee?* Would it not make a man bellow and cry, to lose the Diana's, by which he got his Wealth, and on which he chiefly values himself, because it made him a man of value; and those that are his Favourites, on whom he puts the greatest Value, That Trinket after him, in a blind, implicite, slavish Mimickry and Imitation; He that calls for a Reason, he is not a man for his turn, but sawcy, troublesome and petulant: Thus the blind lead the blind, have a care of the ditch there, just before you; you had better take warning than tumble in.

But, I fear, *lapidi loquor*, I wash a Black-Moor, I doubt, yet I know no harm I do, if I do him no no good, if the Leopard will keep his Spots, I did not make them; he is Bedlam mad surely, why dost thou strike so furiously? I would but unshake thee, and set thee free; or make thee set thy self free, by representing thy self to thy self.

For I'll assure thee, that in City and Countrey, good Master of the Ceremonies! thou hast not amongst rational men more Beholders than Ab-Horrers.

Surely, thy Ascendant or Lord of the first House, was wonderfully cul-minant and strong, or else it is impossible that Irregularity and Folly could ever have been so, notoriously dignified: If I can erect thy Scheme, I do prognosticate thou art in thy Decliment, Fall and Azimuth.

I confess, that amongst Dancing masters, Rop-dancers, Spanials and Monkeyes; he is the fairest Candidate for a Reward or Crust, that cringes, comes over, and bends the most nimbly; but that men by Illegal and Irrational Capriclo's should cherish their hopes, so, to become Favourites in the Church, I do not understand it; If I were as supple as the best.

I can only say, as Cicero in his Declamation against Cataline, *Vivunt? imò vivunt & in senatum veniunt*; *Oh tempora! Oh mores!* It was a sad time, when Father Peter, or Madam Portsmouth chose Senators: and that a poor Lad should find it out, that the readiest Road, to get into the Church, or to the Steeple, and Pinacle, is to be like a young Setting-dog, that first learns to sloop, when he is bidden, to nothing; there's hopes of him, he's coming on, and may be a right Setting-dog in time, and sloop to something.

C H A P. V.

Of Bowing at the Name of Jesu.

THERE is but one of these said Irregular and Illegal and Irrational Ceremonies afore-mentioned, that have any colour of Law, and that is the Canon for bowing at the Name *Jesu*; but that Canon is nail'd by Scripture and Reason, as well as by the Act of Uniformity, which enacts great Penalties, even Deprivation, if any Ceremony-monger obstinately persist in the Practice of any Ceremonies, except those alone that are contained in the Common-Prayer-Book; of which that same of bowing at the Name of *Joshua* or *Jesu*; and all their other Bowings and Cringes to the Altar, to the East, are none at all; I protest, I wonder at the Ceremony-mongers Audacity and Fool-hardness, that he still dare to do it, in defiance of the Law, Reason and Scripture; except he think to set the Convocation-House over and above, and on the Top of the Parliament-House, where it will stand most Totteringly, and subject to the Storms.

Let no man therefore think this Discourse to be bold, or over-bold, having the Law of God and Man, Holy Scriptures, and right Reason on my side, and can therefore with such great Advantages baffle them all, wonder rather at my incorrigible Ceremony-monger, that will take no warning till he be forc'd publicly to recant the Schisms and Mischiefs his Noddle has forc'd in the Church of God.

The strength of his Main-Guards, like that of Hell and Popery, lies all in stopping the several Avenues of Light, that none may enter into the Kingdom of Darkness, for they hate the Light, *because their Deeds are Evil*, and therefore would, if they could, keep the Keys of the Preb's doors, as well as the Pulpit doors, that no glimmering may appear without License. Thus the Devil Rages the more, because his time is short, and Frets and Fumes when you discover his Cloven-Foor, especially when he has long been ador'd, of which he is most Ambitious, as an Angel of Light: But, Blessed be God, that is above the Devil? Truth and Light are his Glorious Attributes, as Error and Darkness are the properties of Hell.

And if the Devil were not great in men, and greedily strong, they would submit to Law and Reason, to God and his Holy Writ, to the Laws of the Land, Equity and Conscience, and not call to the Devil and the Goaler, to help them to wreck their Malice upon Innocent men, that only show them their dirty Faces in a Glass.

God's Will be done, I say with *Chrysostome* to *Eudoxia* the Empress, I fear nothing but Sin; and I must Sin, except I reprove my Brethren, and not suffer Sin upon them; for as they have Sinn'd before all, 'tis fit they should Recant before all; And so all of them will, except they be past shame, and consequently past Grace: When Sick Men are deadly Sick, and their whole Constitution so Distemper'd and out of Frame, that the very Noble Parts are senseless, stupid, and past feeling, 'tis high time to Toll the Bell for them, they have not long to live.

Come, then, give Glory to God, Confess and Recant publicly in the Church, where thy Nonsense was committed, and defy the Devil and all his Works, the Pumps and Vanities of this wicked World. Oh! but may some say, It cannot be deny'd, but that your Ceremony-Monger is the

Fop of all Fops, for bowing to the Altar, to the East, now his Wafer-God is departed; but have a care of condemning him when he bows at the Name of *Jesu*; for Holy Scripture, the Canon, and Right Reason, all three, are his Vouchers.

Poor hearts! And, as Solomon says, *Ye Fools! when will ye be wise?* have not I waſhr these *Blackamores*, and to as little purpose, long ago? For First, That Text in *Philippians* the second, *At the Name of Jesu every knee shall bow, whether in Heaven or Earth, &c.* is no Precept, but a Prophetic, That the time shall come, it is not yet come, that the Name of Jesus shall be exalted above every Name, whether *Barchobabab*, the Jews *Messias*, in English, the Son of the Star; *Mahomet*, *Antichrist*, or any other.

The time is not yet come, for Jews, Turks, Atheists and Devils, do not own the Name of Jesus above every Name, whether in Heaven or Earth or Hell, or things under the Earth, but it shall come, (at least) at the day of Judgment, and probably before.

Besides, That Text — *At the Name of Jesus* — is depraved, and ill Translated, to say no worse, for if I did not revere to cast Dirt upon the Ashes of the Dead, I could name a great Favourite-Bishop, under King *Charles* the first, that made that Text: speak false English, to Countenance his Silly and Foppish Worship from that Text; for because he could not bring himself and his Silly Worship to the Scripture, he as Impudently as Prophanely, brought the Scripture to his Whimsy.

Thus *Mahomet* pretending to have Faith to remove Mountains, told the People (his Followers and *Musselmen*) that he would make that great Mountain, that stood before him, to come down to him at his third Call, and therefore most gravely admonished it to come, Once, Twice, Thrice, but no Mountain would come, whereupon, without changing Countenance, he said, If the Hill will not come to *Mahomet*, *Mahomet* shall go to the Hill; and so marcht till they met.

For by that Holy Scripture *עֲבֹדוּ אֶת יְהוָה*. In the Name, is meant, In the vertue and power of Jesus, *Every knee shall bow, &c.* (As the Name of the Lord is a strong Tower, the Righteous shall run to it, and are safe, *Prov.* 18. 10. Not the Letters or sound of *Jehovah*, not the *Tetragrammaton*, but the Power of God, is the Tower, not the four Letters, or Sound of the Name, whither the Righteous run and are safe.

Besides, my Ceremony-Monger does not bow at the Name of *Joshua*, which is the very word, *Jesu*, in all Languages: As *Mat.* 1. 21. *Thou shalt call his Name Jehoshua, Joshua, or Jesu*, all one Hebrew word.

Besides, That Holy Text doth not say, In the, Name *Joshua*, but in the Name of *Joshua* *יהושע*. not *יהוה*; but my Ceremony-Monger does not bow at the proper Name of our *Jesu*, or *Joshua*, to wit, *Emmanuel* (or God with us, which signifies both his Divinity and Humanity) nor at the sound of the word *Christ, Messiah, &c.* but stands as unconcern'd, and as stiff as a Stake.

Besides, he does not bow the Knee, but like the Papists, nods his Head, or puts off his Cap or Hat, as the Popish Jesuites do, when they Preach, every time they mention the word *Jesu*, if they do not forget, which they commonly do; and as commonly Sin, if that Foppery be a Duty.

Besides, That Text says, *Every knee shall bow in Heaven, and Earth,*
and

and under the Earth : but there are no Knees in Heaven, and those in Graves, in the Earth, and under the Earth, are too stiff to bow : Come, 'tis Non sense and Ridiculous all over, and as a very Specimen of my Fop as any other.

For as there is no Scripture to Vouch for him, so no Reason : What, shall Christians be like that *Hysteron-Proteron* Herd, which Physicians (as foolishly) call *Filius ante Patrem* ? The Son before the Father ?

Do we well to blame the *Arrians* for placing the Father above the Son? Do we well to believe the Unity and Equality of the Holy Trinity? And yet do we bow at the Name of the Second, and not at the Name of the First and Third Person of the Holy Trinity.

Nay, Is *Christ* divided? do we pay more Reverence to the Name *Joshua*, (the Name of my Foot Boy) then to the Holy Name of *Jesu*, namely, *Messia*, *Christ*, or *Emmanuel*? For shame! do not pretend a reason for such Foppish Adoration.

And, if neither Holy Writ, nor right Reason be of thy side, Mr. Ceremony-Monger, thy Canon will be null'd by the Statutes, the Acts of Uniformity, that makes it very Penal, even deprivation (no less) for thee to follow thy Trade of making Ceremonies, which God never made, nor the King and Parliament, or right reason ever made.

Besides there are several Statutes of Provisors, and then he incurs also a Premunire, to set up the Mirre above the Crown, the Bishop and Priest above the King, and the Convocation-house above *Westminster-hall*.

And this Sawcy and Priestly Petulancy, deriv'd from *Rome*, makes my Ceremony-monger many times very troublesome to the State, and to the Crown, which he will obey, like *Thomas a Becket* with a *salvo honore Dei*, that is, many times, as far as he list, and when he list, or in any thing that is for his own ends, and his own honour, not a jot further; of which I shall give no late instances here, of those that could strain at a Gnat, when against their Interest, though for, and against Gods glory, and yet could swallow a Camel, if sent from that Court, if it would but advance their Dominion and sway, or at least not hinder it, witnesses their publishing in Churches, the Sports that may be used on the Lords Day, &c. when this Spirit possesses my Ceremony-monger, he is not only troublesome, but dangerous, and insufferable; which will make me repeat some of my own Speech, Printed Anno 1681. p. 3. 4. In Vindication of my Book called the *naked Truth*; though I am no *Erastian*, concerning the Keys, the the Keys of the Church; (which some said was true, but unseasonably urg'd; surely 'tis now seasonable, what was then said to the Arch-deacon, viz.

And first like a Churchman (of the old stamp) he will permit his Majesty to come into the Church (that's more kindness than old *St. Ambrose*, Bishop of *Milan*, would show sometimes to the great Emperor *Theodosius*, when he did not do as he would have him to do) nay, this Arch-deacon opens the doors himself, to let his Majesty into the Church, but he will not trust him with the Keys; as who should say, we will open the Church doors to your Majesty; and come in and welcome, whilst we continue good friends.

But they that keep the Keys, and can open the Church-doors to let his Majesty in, can also (whilst we have the keeping of the Keys) upon displeasure, lock him out: well, for this very trick, and for another late Scotch trick; if I were a Privy.Councellour, I would advise his Majesty, as Head of the Church, and the Governour thereof, to keep the Keys of the Church in his Pocket, or hang them under his Girdle; if it be but because this Prelatical Champion, this same pitiful Arch-deacon, like another Pope, or St. Peter, will keep the Keys of the Church, and will keep his Majesty from them, and we would fain perswade him, that our Laws, (to use his words p. 2. of the *Proeme*) Excludes the purely Spiritual Power of the Keys from the Supremacy of our Kings, except it be to see that Spiritual Men do their Duty the eln. Belike this same Arch-deacon carries the *Leges Angliae*, the Laws of England in his belly, and greedy gut; for I am sure he carries them there or no where, he carries not these bulky Laws of England in his Brain, he has no guts, in his brains. For, I pray, Good D.D. where does our Laws exclude this purely Spiritual Power of the Keys from the Supremacy of our Kings, if our Kings, (like good King David) or wise King Solomon should have a mind to be Ecclesiastes.

In the days (even) of Popery, I never heard of a King shut out even from the Topping, =Pulpit, if he had a mind to climb so high; stout Henry the 3d. made bold to invade the Pulpit, took his Text, Psal. 85. 10. *Righteousness and Peace have kissed each other*; and then in his Sermon *ad Clerum*—to the Learned Monks of the Cathedral Church of Winchester, when he had a little self-end too (as some Pulpitceers have also had) In the case, namely, to Cajoile the said Monks to Elect his Brother (*Athelmar*) Bishop of Winchester; Paraphrasing and enlarging upon his Text, and saying, (to use his own words) ———*To me and other Kings, who are to govern the people, belongs the rigour of Judgment and Justice; to you (who are men of quiet and Religion) Peace and Tranquillity; And this day (I hear) you have for your own good, been favourable to my request.* With many such like words, I do not know whether the King had got a License to Preach—from a Bishop. It seems the Clergy (then too) would favour Kings, in what was for their own good, and if it were for their own good, would also permit the King to take a Text and preach in their Cathedral Church; how hard hearted, or strait-lac'd forever our Archdean proves, and will not suffer our Kings to have the Keys neither of the Church nor Pulpit; I say, therefore, some Kings would therefore keep the Keys of the Church themselves, and trust never a D. D. of them all with them, no, not the Pope himself.

But what if I prove that our Kings at their Coronations, have at the same time been ordain'd Clergy-men, they are no more excluded (then) by our Laws from the power of the Keys, then Mr. Archdean, or the Pope himself.

What is Ordination, but the ordering, designing or sending a Man a part to some office? If, to the Ministry, then there are certain significant Words to that purpose, and what more significant words for Ordination to the Priest-hood, or making a Man a Clergy man, than those the Bishops uses to our Kings, namely, with Unction, Anthems, Prayers and Imposition of Hands (as is usual in the Ordination of Priests) with the same Hymn, —

Come,

31
Of *Bowing to the Name of Jesus*.
come, Holy Ghost, Eternal God, &c. The Bishop, saying, also, amongst other things, Let him obtain favour of the people, like Aaron in the Tabernacle, Elifha in the water, Zacharias in the Temple, give him Peters Key of Discipline, and Pauls Doctrine.

Which last Clause was pretermitted (In times of Popery) from the Coronation of Hen. 6. till Charles 1. and Charles 2d.) lest it should imply the King to be more a Clergy man, and Ecclesiastical Person than these Archdeacons could afford him; but our Gracious King Charles 2d. and his Father, at their Coronations, had the antient forms of crowning Kings reviv'd, and in the Anointing, the Bishop said, Let those Hands be Anointed with Holy Oyl, as Kings and Prophets have been Anointed, and as Samuel, &c.

Then the Arch-bishop and Dean of Westminster put the Collar on the King's Head, then put upon his Body the Surplice, saying this Prayer, O God, the King of Kings, and Lord of Lords, &c.

And surely (of old) the very Pope himself look't upon our Anointed Kings as Clergymen, else why did the Pope make Hen. 2, his Legate *De Latere* here in England, the usual office of the Archbishop of Canterbury (usually styled) *Legati Nati* ?

Therefore, Mr. Arch-deacon, you talk like an unthinking Black-coat, stocked with a little superficial Learning, when you say, our Laws exclude the King from the Keys of the Church, to which he has as good right as your D. D. Divinityship.

And (indeed) to give the Man his due, he is glad afterwards to confess, that Constantine, and the Eminent Christian Emperours called Councils, and approv'd their Canons.

Then, by your leave, dear D. D. They also, for the same reason, might, upon occasion, and if they had seen cause, also disprove the same, who then was Papa of old? *Pater Pa-trum*? surely no other but he that is *Pa-Pa*, (I mean) *Pater Pa-trie*.

All the Male-Administrations in Ecclesiastical Government, take their Rise and Original from our Ignorance of the Power of the Keys; or who are the Clavigers, Key-keepers, or Porters to let them in, and turn them out of the Church?

The bulky Clergyman called a Bishop, an Ordinary, or a *Diocesan*, he (we say) keeps the Church-Keys, he Excommunicats and Excludes Sinners out of the Church, and he alone receives them, and lets them in: (but that's false, the sneaking Register and Surrogate do that Job.)

Ay, But who entrusted a Bishop alone to be the Church-Porter, Door-keeper, or Church-key-keeper? Where is his Commission, Where is his Authority, and who gave him this Authority?

For it is evident in Holy Scripture, that God never gave him any such Commission, Place, Office or Authority to keep the Keys of the Church, any more than the Speaker of the House of Commons, or Chair-man to a Committee, has power to turn out of the House, or let in any of his Fellow-Members; For does a Bishop differ from another Presbyter, more than the Chair-man from the rest of the Committee, or he that gives the Rule of the Court at Session, differ from the rest of his Brethren and Fellow-Justices; he is no better man, nor the more learned, wise nor more honest a man, though he be Ordain'd to be the mouth of them (that's all) to

to speak what they put into his Mouth: The Speaker takes too much upon him, to speak the Sense of the House 'till the Majority, of Votes has given him Instructions and Commissions to pronounce a Sentence, or the Sense of the House, or to turn any Member out of the House of Commons; he has no such Authority, he is the Speaker (indeed) and is look't upon as the wisest and fittest Man for that place [it should be so, it is not always so] one or other of the Members must be chosen Speaker or Chairman, and have precedence, for Order-sake, and to avoid confusion; but he no otherwayes differs from other Members, except only that the Honourable Speaker, is the Honourable Mouth, that's all, after the Members have chosen and ordain'd him, and the King has confirm'd him: Even so a Bishop has no new Character confer'd upon him more then when he was but a Presbyter or Elder, save only the Kings Ordination, or Mandate or *Conged' Esprit*. The Election of the Dean and Chapter is a meer mockery, as aforesaid, besides the playing with the Edge-tools, and mocking of God. Bishops and presbyters used to be chosen just as Parliament Men are chosen, by the Majority of the Votes of the people, as shall be more particularly proved in the Conclusion, in the Chapter's concerning Bishops and Ordination. Thus *Paul* and *Barnabas* were chosen and ordain'd by the whole Church; *Acts* 13. 3. perhaps the chief Church-members laid their Hands upon, or ordain'd the Ministers, Missioners or Messengers of the Church, but the worst Member had as much power and vertue to ordain a Messenger, Elder, or Bishop, as the best Bishop or presbyter, If the Majority of Votes had ordain'd and so appointed, as is clear from Scripture, and the practise of the primitive Church, and shall be more particularly insisted upon in the Conclusion of the Chapter of Ordination.

Ordination? What is it more then chusing, approving or setting a Man a part for an Office, to do business relating to this life or a better? I will not say, in Church or State, or as a Clergy-man or Lay-man; for these are idle, ungrounded, vain and odious names of distinction, where God and Holy Scripture never made any such distinction, and has not only confounded our notions of things but has been, and yet is the cause of most of our Confusions, in what Men mitchievously distinguish and call Church and State; which are not two things, nor two distinct Bodies, If you make them so, you must make two Kings, and two distinct Heads to these distinct Bodies, and that is one too much.

And if you make a Clergy-man and a Lay-man, two distinct sorts of persons, you make a Man that God never made; And, if so! Then Clergy-man! [I must Catechize you,] Who made you so? God? It is false; For God in Holy Scripture does not call the Preachers, but the Hearers, not the Bishops, Presbyters, and Minister's the Clergy, but the Hearers and Flock are God's Clergy, *1 Pet.* 5. 1, 2, 3.

The Presbyters which are amongst you, I exhort, who am also a Presbyter, or Elder, or Elder-man, or Grand Senior; no greater name can well be given. *St. Peter* was a Presbyter, can there be a greater Disciple of Christ? And the Presbyters to whom he preach't, and were under him are the same with Bishops, and those Presbyters also to whom *St. Paul* preach't at *Ephesus*, and are called Presbyters in one verse, are called Bishops

shops in another, and their Auditors or Flock are called (the Clergy or) God's Heritage, 1 Pet. 5. 3.

How came Cassock-men, and Lawne-sleev'd-men, (first) to make an Impropriation of this Word (Clergy or God's Heritage) to themselves forsooth ?

I'll tell you : First, It is clear that In all the Holy Scriptures this word (Clergy or God's Heritage) is never mentioned except in this place, 1 Pet. 5. 3.

Secondly, It is as clear that the word Clergy, or Gods Lot, belongs as much at least to the Layety, (as they call them in scorne) if not more than to Presbyters, or Bishops, or Pastors, who by another proud word too call themselves *Divinus*, for distinction sake from the Flock, just as they have rob'd the Layety of their good name Clergy, which by God was given to the Layety in Holy Writ.

Thirdly, When the Pope and Bishops made Encroachments and Usurpations upon the Princes and Emperours, taking their Dominions into the Church, and St. Peters Patrimony, then, the Pope and Bishops feeling their own strength, that they had strength enough of themselves (as a distinct Body) to go alone ; then they set up for themselves, and made a new and distinct Corporation in the World, called The Church, The Clergy, The Clergy, The Lords Spiritual, which is (a Title absolutely and by Name) forbidden as a prophane Name, 1 Pet. 5. 3. and also in the very next words in the same Verse, they are forbid to Rob the people of the good Name (of Clergy or God's Heritage) because God gave the Flock that Name, and Peter charg'd the Bishops, as our Saviour did before, that they should not be Lords, nor Domineer, nor exercise Lordship, as the Princes of the Gentiles do : For, there was no such distinction, nor prophane Names of distinction, as Clergy and Layety, Spiritual Lords and Temporal Lords, there was but one sort of Clergy, the Flock ; and but one sort of Lords (Temporal) The Princes, or Temporal Lords ; for it is a Jesuitical Tenet (which we practice, and an old Popish Tenet and Errour) in making Dominion to be Founded in Grace ; or to talk of Spiritual Lordship, *quatenus* Spiritual Men, or Apostles : for it is *totidem Verbis*, and by Name forbidden the Apostles.

I grant, that a more Honourable Office or Officer cannot be in Nature, than a good Presbyter, or Bishop ; nor can that Holy and Spiritual Office be more debauch't and prophan'd than by making steps of Divinity to mount over all Humanity ; This is to Rancounter and Ruffle the whole course of Nature, and make Heaven, a pair of Stairs (whither go you so fast ?) To Hell, To Hell ? And the Devil, by the Pumps and Vanities of this wicked world ? (contrary to that (pretended) Vow in Baptism ; of which a Bishop (one would think) should make a Conscience.

Thou (that sayst) a Man should not Steal, (saith Paul) dost thou Steal and Filch Mens good Names, that God hath given them, (the Clergy, the Church) and appropriates them to thy self and thy Coat ? Fle for shame, this is a proud and covetous Encroachment, (taking in the Common, by wicked Inclosures) forsake the Devil and the Pope, the

Pomps and Vanities of this Wicked World. In the Conclusion, (I'll tell thee) what Bishops were in the purest and Primitive Times, and how much now they are unlike what they ought to be, if they have any Conscience or Reason in them; but if not, they are fit for any thing rather than Bishops.

Which Honour of Bishop or Presbyter, (for they are all one, or little or no difference *ἔστω το μέτρον*, saith *Chrysostome* (*Homil. 11. in Tim.*) very little, no more than (as aforesaid) betwixt the Honourable Speaker of the House of Commons and the Honourable Members, no more, if so much: But this Honour no Man taketh of himself, but he that is called of God, as was Aaron? where note by the way, that he that is called by the Church, is said to be called by God, or the Holy Ghost; as *Acts 13. 2, 3.* But how was *Aaron* called of God? By being Ordained High-Priest: Who Ordain'd him? The Captain, the Lay-man (as you call him,) the Prince, by Name, *Moses*.

And why may not *Moses*, or any King or Prince, Preach (in his own Person, and Administer the Church Keys in his own Person) as well as Ordain a Deputy, or Deputies, called *Aaron's*, if he be a Member, as surely, the Head is the chiefest Member?

A King Preach! You'll say, that would be worth the hearing: Yea, so it is; and does not his Sacred Majesty now Preach publicly once a Week (more or less) as occasion serves? What, in the Pulpit, as the other King *Henry* aforesaid? What matter is that? Whether in the Pulpit, or the Throne, or the Chair, or the Church, or the Banqueting-House, or Parliament-house? The place alters not the Sermon, or Speech?

But, he does not Preach an Hour by the Glass: No, but Preaches more Divinity, Wisdom and Sense in a Minute, than the best of them do in an Hour, that I can Hear, and Preaches oftener than the Arch-bishop: It is a Thousand times more skill to speak much in few words, than to talk impertinently a whole Hour. Oh! but Preaching is not the Arch-bishop's Province, but ruling. I thought that Ruling had been only the Kings Province. Yea, the Arch-bishop is Deputed by the King, and Commissioned for the Work.

I am glad to hear it; he should be so Deputed and Commissioned, as other Judges are; but he that gives a Deputation, may upon Male-administration take it away; and if either Arch-Bishop, Bishop, or other Prelate of them all, pretend *jus Divinum* for that prelacy; it is not only false, but they incurr all of them a Premunire, by the Statutes of Provisors, made even in popish times, against those bold Intruders and Usurpers upon the Throne; nay, nay, If the Rook or the Bishop can Check-mate the King, (put them all together in a Bag) the Game is at an end.

What's the matter with these People, that do not know themselves? If they do not, they must be made to know themselves; wherefore else do I bestow all this pains upon them?

St. Peter, after he was an Apostle (are these Men more) was a Layman, so were all the Apostles, even the 13th too, *St. Paul*: *Peter* said, 'Lo! I go a Fishing; we also (quoth they) will go with thee? Did they throw

throw their nets with their Cassocks on? Or did St. Paul Weave Tene in his Gown? If not, what Flesh alive would have taken them for Clergy-men, more than other Fishermen or Weavers, as we foolishly and falsely accept and use the Word, Clergy-man?

In the Old Testament, *Eli, Samuel, &c.* were no more Ministers than Magistrates, no more Priests than Judges; nor *David* any more a Prophet than a Captain or King? nor *Solomon* the Wise any more a King, than a Preacher, (or Ecclesiastes.)

In the New Testament, *Annas, and Caiaphas* were Judges and Priests also; whether were they Lay-men then or Clergy-men? The priest sat Judge upon the Bench, and the Judge Preacht, or gave the Charge, Yes, but not in the Pulpit, and the Church: What then? does that make the least difference? He is not fit for the Pulpit, that understands not the Law of the Land and Nations (where he preaches) nor is he fit for the Bench, that cannot Preach Gospel from thence, as well as from the Pulpit: *Cesar was Pontifex Maximus*, Chief Priest, and chief General or Emperour.

Amongst the Jews, the Scribes and Lawyers were Judges on the Bench, and Preachers in the Synagogues also; In all Nations it is generally so, in *Turky* they have no Judges but their Preachers; nay, our Bishops rule not the Church otherwise than by Lay-Elders, (the worst that ever were) Sumners, Registrars, Scribes, Notaries, Canonists, Officials, Vicar-generals, Chancellours, Commissaries, and that Ecclesiastical Crew at Doctor's Commons; never was Church in the World so Disciplin'd: What Repentance? What Penance? The purse is punish'r, That pays the Reckoning! Oh brave Church! Oh! brave Keys of the Church! Fine Golden Keys, and Dainty Gay Porters, Door-keepers, Key-keepers, or Claviger's! In the first four Hundred Years after Christ (till Bishops, and (afterwards) The Pope, made such encroachments upon the Lavery (as ignorant persons, so esteem'd, so called, and so treated) never was any Man let in to the Church till approved: By who? By the Bishop? No, by the whole Church. Nay, *St. Austin*, after he was Thirty Years of Age continued a Probationer or Catechumenist, before he could get Admittance into the Church, as a Church-member, Attended at the Door and waited (as he confesses in his Book of Confessions and Recantations) Three or Four Years; and then, most Votes of the House carried it, not *Mr. Speaker's* alone, as with us; nay, The Speaker, or Bishop, or Arch-bishop, knows nothing of the matter with us, but leaves all by Implicite Faith, to Registrars, &c. Was ever any Church of Christ under the Copcs of Heaven Govern'd at this loose, silly, and perfunctory rate?

The Papists have much the better on'r, for every Priest Rules (as well as) Feeds, uses both Doctrine and Discipline (of Confession and Penance) but the great Diocesan Bishops permit no such matter to protestant presbyters? And why? are not they fitter than Sel-soul Registrars, Sumners, Officials? Yes, much fitter; but then people would say that the great Archbishop, that preaches little or nothing of Doctrine, or Bishops that preach no better (if so well and so often) as when they

were Presbyters only, are good for nothing more than common Parsons; except for ruling the Church? And how do they rule? by Implicite Faith in the Black-guard, at Doctor's Commons: Bless us! What Discipline is here? For above three hundred years after Christ, the peoples Vote ordain'd, and where the only Clavigers, porters and Key-keepers, to let them in, and turn them out of the Church.

So that the King who is Father of the Countrey, is Father also of the Fathers Ecclesiastical (as well as Temporal) whether they know it or no.

And if I were of Council with or for the Bishops, I would perswade them to alter their popish-like Style, in sending Proceſs and keeping Courts in their own names, contrary to the expreſs words of the Statute of Edw. 6: in that Case made and provided; as I have proved (as yet unanswerably) in my Book called The Test, seven years ago, have a Care of a Præmunire: A blot is not a blot till it be hir, but if it chance to be hir, the Game is at an end.

Let them not strive to be Independent; are they Subjects in Spirituals, as well as Temporals? If Subjects, then act in the King's name, as other Commissioners do, who are authoris'd by him; but if they dare pretend to a Jurisdiction, Episcopal, *Jure divino*, more than a Presbyter, have a care of the Statute of provisors; as aforeſaid.

But some Men fear nothing, till it fall as heavy as Inevitably; Do we blame Arbitrary power in a King, and allow it in a Bishop? Or, would any Bishop, that knows what true Canonical obedience is, write in that Magisterial and Apostolical style with Saint Paul, when perhaps the business is a meer wanton or trivial Injunction, I might enjoy you on your Canonical obedience, but for love sake I rather beseech you. We owe obedience to Bishops, and Judges, and Kings, alike in this, namely, to obey them *in licitis & honestis*, in all lawful and honest things: Loyalty is Legality, if I be legal, I am loyal: Cononical obedience, say all the Canonists, is *obedientia secundum Canonem*: If Bishop's, whom I reverence and respect heartily as the Kings Commissioners, so that they do not exceed and transgress their commission, should command me to say twenty *pater Noſters* every day before breakfast; it is *mandatum honestum* but not *licitum*, *quia lex non jubet*: It is a good thing, but I am not obliged to do every good thing, no, nor, sometimes, not obliged to do the best thing: He that marries does well, but he that keeps his Virginity does better; If I do well, when I marry, let the Fryars or Nuns do better that like, and if my Bishop command me not to Marry, which is an honest command, but not a legal command, but an arbitrary, lustful, imperious, Tyrannical command, for which the Bishop has no Warrant and he talks without Book, which is more perhaps than he can do in the pulpit, when he prates of his power to command, yet for love's sake he rather beseeches; let him first learn to obey the Word, and to understand the mischief of Impositions, poor Heart! Before he come to give a Magisterial and Dogmatical Command, and to his Reverend Brethren, so, in complement he calls them, but uses them perhaps like Slaves that must do his bidding with cap in Hand: let him command his Servants and go him-

himself, I am his Reverend Brother if he do not speak against his conscience; *mentire est, contra mentem ire*; like the pope who is the greatest Tyrant under Heaven, enslaving Souls and consciences, as well as Javling their Bodies till they be Carcases; yet his stile is, *Servus Servorum*, Servant and Reverend Brother; but I hate the Hypocrisy and dissimulation; It looks like *Joab's* complement to Abner, Art thou in Health my Brother? And then stabs him: Go *Judas*! Mind the Bag, mind thy God, Mammon; mind the bagg, and keep your popish Complement— Dear Brother—to your self, till you use him in respect as a Brother: comest thou to betray the Son of Man with a Kiss? Thou Hypocritical *Judas*! Can any Man look into our chronicles and not see the insufferable Arrogance of priests, in the Relgion of popery, and since also, in the Relgion of the popish like Ceremony-monger.

What a Slave to priest-craft was stout King *William* the Conquerour, when Aldred Arch-bishop of *York* requir'd a Boon of him, which the King was so bold as to deny; whereupon the Arch-priest curst him and flang away, in a rage, out of the Room; The King kneel'd and said, he would never rise till the Arch-Bishop would come and absolve him: The Courtiers begg'd, for they durst not, lay hold on his Laun sleeves, nor lay violent Hands upon a Clerk, but with much adoe and much humble Intercession, they perswaded him at length to return, and to forgive the poor kneeling King and humble penitent; No, quoth the Bishop, let him Kneel, that he may know what it is to vex *St. peter* and me; at length the King granting the Business, a Money matter, the Arch-bishop did loose him, absolve him, and bid him rise.

The King in all other things was wise enough, but being bigotted by priest-craft, and priest-ridden, he was craz'd with a foolish Notion and Superstition; Nay, he would not fight, nor invade *England*, till the pope gave him his benediction; a Banner with a Wafer-God inclosed in a Golden-crucifix, and also one of the Hairs that once came from *St. Peters* Head. People can scarce imagine, the Imperious force of a silly Ceremony and Superstition, even amongst Men, otherwise, wise even, at this day, amongst us, meerly by blind Devotion and Implicite-Faith in a silly Ceremony-monger, because, like as I said before, the silly Image, and unthinking Black Coat, makes a great Figure in the Church, and which *Nebuchadnezzar* the King had set up.

But if they pretend that *Jus divinum* is the necessary attribute of Lawn Sleeves, and that all the little things he commands, are Law and Gospel; God help his Noddle, and keep him from a præmunire.

A Bishop may possibly be a good Man, and a good Schollar, though made when popery Influenc'd the Throne; and some of them made so, for the unlikeliest Merits that ever advanc'd a poor heart.

But, if he were not a good Schollar, a good preacher, or a good Linguist before; It is not probable that the *Conge De'ssler*, let it be got how it will, can Improve either his parts or his Learning.

The King's Mandate can make a Man a Bishop, or Lord a Barronet; but all the Kings Mandates in Christendom cannot make him a better Schollar; a better Man, or a better Linguist; this I can demonstrate, by

my own Knowledge, Acquaintance and Experience, that they that knew not *Syriack*, Arabick, nor Hebrew (before they got the Conge-dessier) are as Ignorant, and unlearned Linguists as they were when they only were Presbyters, not a jot the more improv'd by the Kings Mandate, in any Knowledge, except that of their great new Rents; nay without a Miracle, their busy Employments from the Parliament-house to the Council-board, or to Confirmations or Visitations, must hinder their learned Studies: For Lawd Sleeves cannot make a man a Linguist, ther was none before; papists pretend (I know not whar, nor they nelther) Episcopall Character, but a young Bishop, a Novice-Bishop, a Boy-Bishop, and unlearned Bishop; is a Boy, a Novice still, his Bishoprick cannot make him more Learned, though it may make him more Right Reverend (I grant) then he was when but an ordinary Presbyter.

In short, This Ceremony-monger is that Cumberfome Baggage that Peeters the ship of the church in a Calm, and helps to sink it in a Storm; but what cares he? Let the Church or State sink or Swim, so he can but save his own Cargo and himself, in the Long-Boat.

Nay, like an unruly Beast, when he has drunk his fill, he blunders, and puddles the Fountain with his Feet, that so the Streams may be muddy; this makes a Lean and Cadaverous Clergy, the whole Protestant World cannot sample such a jejune Crew; he does well to stand up for penal Laws, and to bring Men with a Constable and a Warrant (into his Church) to hear him read his Plagiary Notes, or else he might read them to the Walls and his Sexton, (being conscious to himself of his own Empriness and Demerit) for they must be very hungry that without force and constraint feed on lean Carrion, and cold Cramb's.

Therefore he Caresses, and Hugs a Patron that has a good Living in his Gift; he is his Man of Mestral.

I have read an Oratlon in praise of *Judas*; I am apt to think a Ceremony-monger made it, because he admires any Man that carries the Bag; and in his heart loves Popery, because (like him) it makes Money of its God, and yet hates plain down right Popery in *England*, because it incapacitates a Church-man, and is inconsistent with a Dignatory Ecclesiastical: For though he be of no Religion in good earnest, yet I'll trust him for a sure Stake against barefac'd Popery; whilst the current of the Laws of Preferment runs strong against it: He'll never kiss the Pops Toe, (I'll warrant you) whilst he lives in hopes to make Men kiss his own Golden Slippers.

Thus my Ceremony-monger loves Religion and God too, as the Lyons and other Beasts of the Wilderness love him, who seek their Meat from God, *Psal.* 104. 21.

Nay, he can fast and pray too, and keep Thanksgiving days (as the State calls) in show, but in his heart is as Hypocritical therein, as the Emperour *Charles the 5th.* Who Ordain'd publick Prayers and Fasts to be made to God throughout his many Dominions, for the deliverance of Pope *Clement the 7th* from Captivity, when he himself had taken his poor Holiness Prisoner, and kept him Captive in the Castle of *St: Angelo* in *Rome*.

Thus

Thus Mocking God (as the Dean and Chaprer does in choice of a Bishop (as aforesaid) after they have received the Kings Mandate to choose N. N.) and begging the assistance of the Holy Ghost in their Election of a fit Man to that holy Office, when they knew well enough their Man before hand, fit or unfit, they can neither will nor chuse; thus (like Ephraim Hof. 11. 12.) compassing God about with lies, and the House of Israel with deceit.

Thus the crafty Fox (the Emperour *Tiberius*) Mockt Heaven by Commanding Common prayers should be said throughout the whole Empire for his safe Conduct in a Progress he never intended to make, *pro itin & reditu* (says *Suetonius*) *supplicationes indixit cum non intenderet.*

Thus the Ceremony-monger is always crying up the Church, the Church, (meaning himself and such as himself) for whatsoever a doe he makes about Establishing the Church, 'tis the wages (It brings him) which makes him bustle, like King *Hiram's* Servants in hewing Timber to build a Temple for that God which they never knew nor cared for, being a lover of his own Will-Worship, his own Will and pleasure, more than a lover of God,

Uniformly he cries, and one Mouth; meaning his own; for with his Mouth he shews much love, but his heart (like *Ezekiels* Auditors) goeth after his Covetousness:

Yet as Covetous as he is, he will sometimes be as liberal as a Prince, to propagate, mainrain and uphold that single and paramount Vertue of his Foppish and illegal Ceremonies: and therefore at the Choice of Parliament men, what pains and cost does he lavish in making Parties for such men as are most like himself, and such as he thinks will keep up the out-side of the Church, how little soever of true Devotion is within; being Zealous for Faith, and perhaps true Faith in his head, though he banishes Charity by a Penal Law: Good or bad, are but empty Names with him, and things indifferent. Is he a Ceremony-monger? That's his Test by which he tries all Mens Religion and Devotion.

Like the Prince of darkness, he hates the very Sun in the Firmament, if it discover his dark abode.

This Ecclesiastical Pop espouses Religion (as other Pops Marry) only for the fair Face, Portion, and gaudy Dress; and may be a Son of God notwithstanding; (I mean) in that Sence the Scriptures called the Old Gyants, the Sons of God, that seeing the Daughters of Men, that they were fair, took them Wives of all, which they chose meerly for the Skin deep perfection; Eyeing nothing of inward goodness, nor the Beauties of the mind: for both of them are Carnally-minded and Fleshly given, hankering after the Law of a Carnal Commandment, and Carnal Ordinances; O! how he hugs them?

And if any Man dare speak a word against the Beauty of his Mis- or dare make Comparisons, or prefer a richer Beauty, Oh! how he Snuggers with his curses and Anathema's, and Damns him for a Schismatick, and if he can, Jays him too, and there lets him Die and Rot; what speak against Mis-?

Thus, he is indeed the great Scare-crow in the Church, a man of Clouds that

that looks like a man at a distance, but, if you search him, he has no bowels; he wants not Will, but Power to make his *little Finger* thicker than his Predecessors Loyns.

His Conscience is always just of the Size with that of his Prince; If his Prince be given to Wantonness, he dares not so much as quote the Seventh Commandment in his Sermon, nor name Adultery; If he had liv'd in *Macedon* in the Reign of *Alexander*, you might have known him for a true Courtier, by his Wry-neck, *Regis ad exemplum*.

His Ceremonies are more futile and thin than a Spiders Web, and can neither catch nor hold any body but Flies or such silly Insects; yet he has in their Defence the Venom and Gall of a Spider, which transcends him in one thing, for she begins her Web at her Bowels, but he has none; as being of the Opinion of the Philosopher *Zeno*, who, amongst the Diseases of the Soul: (which he reckons up) makes Humane Compassion to be One.

He keeps a buffle for his Trinkets; let it make never so great a Disturbance or Danger to the Church or State; *pro Aris & Focis*, he cries, stand up for the Church; though indeed his *Arca* is the *Ara* to which he bows so devoutly and demurely.

Not that he cares for his Trinkets neither, if he could make more Money by parting with them, than he has got by keeping of them; He would forsake them and the Saints too, with *Demas*, for love of this present World, upon a fair Prospect of a better Market at *Thessalonica*, in the Idols Temple; *Amicus Plato*, he cries, *amicus Socrates*, *sed magis amici Divitiæ & Honores*.

He is worse than *Balaam*, who would not curse *Israel*, tho' *Balak* would have given him his House full of Silver and Gold.

For my Ceremony-monger is always for that Religion, that is most in Vogue and like a *French-man*, loves any thing that is in fashion; but when out of fashion, he leaves it like *Lice*, that prey only upon the Living; but forsake men when they are going to die; or like *Rats*, that by Instinct, desert the House that is ready to fall: Thus he worships (with the *Indian*) the Rising Sun.

When the *Mendicant Fryar*, preach'd before Cardinal *Odescalco* (this present Pope, before he got up to the Infallible Chair), and Cardinal *Sachetti*; he begun his Sermon thus:

---*St. Peter* was a Fool, *St. Paul* was a Fool, the Prophets, and Apostles, all Fools, for wandring about in Sheep-skins and Goatskins, being destitute, afflicted and tormented in their way to Heaven, when they might as well have gone thither (as their Successors) in Scarlet Gowns and Scarlet Hats; The Capuchin had an Eye to my Ceremony-monger, or to one as like him as ever he can look.

For this Ceremony-monger (notwithstanding his voluntary humility) is as proud as *Lucifer*, and hectors like a Pope against all Opposition, exalts himself above all that is called God; valuing his Canons, above the Statutes of the Realm.

Thus as the Papists preach up the Rules of *St. Francis*, *St. Benedict* and *St. Dominick*; that may be good things too (many of them) not only above the Laws of the Land, but above the Laws of God too, and strains

at a *Grat*, at the same time, when he swallowes a Camel; for In his Prayer before Sermon, he speaks like a Mouse in a Cheele, when he prays to God there, but when he preaches up the Gospel Rules, then he makes the Pulpit thunder (till the Church Echo again) with the Canons, The Canons (which may be good things too,) some of them, so that they make no comparisons with their betters) making a hideous noise with preaching up them and his Ceremonies: methinks he then looks like the Emperour *Caligula*, when with a numerous Army he march'd with Colours flying, Trumpets sounding, and Drums beating (loud as a Thunder-clap) to gather Cockle Shells.

No man more zealously cries up the Laws of the Land and Acts of Uniformity, when he gets a Non-conformist thereby upon the Hip, and to Penal-Law him; but when the point of the same Acts and Laws of the Land are turn'd upon himself, or he be commanded to do any thing he does not like, he cries out Conscience and the Liberties of Holy Church are Invaded: Just as the Jews, to affront *Cesar*, they cry'd out, That God alone was their King, but to affront Christ, They alter their note, and say, We have no King but *Cesar*.

Thus he lays heavy Burdens upon others, and grievous to be born, but he himself (that is the greatest Non-conformist to the Act of Uniformity with his irrational and illegal Ceremonies) does not touch the Burden with one of his fingers. Yet you cannot well discover him; for ye shall not readily see him walk, but like a *Spaniard*, never or seldom abroad without his Cloak; Beggarly enough too, for the most part, and can scarcely cover his Rags, and his beggarly Elements and Will-worship.

CHAP. VI.

Concerning unlighted Candles on the Altar, Organs, Church-Musick, and other Popish Symbols, &c.

THE *Papists*, like the Cynick *Diogenes*, that went with his Candle and Lanthorn at Noon-day into the Market-place, to see if he could find an honest Man there, because the Sun could not show one, at their Idolatrous and Preposterous Mass, draw the Window-curtains and Window-Shuts, as if they were ashamed, that the Sun should see such a dark Devotion, and dissipate the darkness, like that heavy Plague sent by God to *Egypt*, a darkness palpable, a darkness that might be felt: Thus the dark ShopCommends the Ware, and like other Stage Plays, Act at Noon-day by Candle-light to chuse, lest their Tinsel-lace should not pass for Silver-lace, nor their Bristol-stones for Diamonds: Our Fops, with less Reason, do set up Candles too on the Altar, as well as the *Papists*, we must still be like them, and be popish Apes, without so much as Popish Reasoning, silly though it be; Ours is Non-sence.

For what signification of Light can this Ceremony be, any more than a Stick? A Candle unlighted is no more a significant Ceremony of Light, than a Stick, before the fire touches it, is a Firebrand, I am not only ashamed of my Fops, but really am ashamed to use any words about it; It is needless to expose it, and yet it is retain'd as a thing of value, because that

Foppery, amongst others, made my Ceremony-monger, a Man of value; for without them he had still Sate in the Seat, which best becomes him, and it is too good for him, the lowest Stool in the Church.

Nor, that our Blessed Saviour loves to see his Spouse, the Church, in a Slutish Dress; no, her Rayment is, or should be, of Needle-work, and Wrought-gold; Does any Queen deserve it better? but, her chiefest Beauty is her inward and Spiritual Grace and Vertues.

There's something more than a pretty Face and Portion, that Wise Men look for in a Bride; though my Ceremony-monger, like other Fops, minds little or nothing else, or nothing so much; he'll debar you of the Holy Sacrament, if you accept not his Atry Cross in-Baptism, tho' his hand in making it, looks like a Circle more than a Cross, or looks like nothing, or either is nothing, or is I do not know what: And will deny the Children the Bread of Heaven, and rather give it to Dogs if they crouch, except the children will, like Popish children, take it in the same posture of Adoration, as the Papists their Transubstantiated Water; 'tho' it offends the sight; as a Baboon, so much the more loathsome, for being so like us.

I know, that the Church of *England* declares in words against any Adoration, tho' they retain the posture, the Popish posture, not our Saviours posture at the Holy Supper, but vulgar people mind Works more than Words; and is not that Spiritual Father very Wanton, that will lay a Stumbling-block (so Popish-like) to make his weak Child fall? You and I can leap over it, but all Men are not so nimble; and can wear a Surplice or White gown as harmlesly as a Black; but others dislike it, because it is a Mass Priests Weed, which is true, tho' it is a silly reason, but all Men are not Wise.

I Read of Vocal Musick in the New Testament, and Singing of Psalms, but not a word of the little Instrument, the Violin, nor the great Bagpipes, or Organ; nor of Men that made a Trade of Singing, as the Beggars do in *Bohemia*, and as Gypsies, and our Singing-men, and Singing-boys get their living by Canting: Nay, most abominably and profanely they Cant the very Creed: what chopping of words so ludicrously in so Solemn a Confession of Faith; *Born of the Virgin, Virgin, Virgin; Born of the Virgin Mary, Mary, &c.* Oh! most profane! and every body hears this, but who reproves it, who amends it? That ought to amend it, and not sit (like so many unthinking Black-coats) not minding what is done with such Implous Mockery, and silly Eccho.

But, why not Instrumental Musick as well as Vocal? There's a vastly different Reason, the poorest Men, the poorest Parishes have Tongues wherewith to praise God, but have not so much superfluous Money to spare, as to buy Organs, and then give as much or more to maintain an Organist, as the Vicar has.

Some Bishops talk of Uniformity and one Mouth; Why not one sound too? A poor Country Man may be as good a Christian, as a Rich Citizen, Broker, or Usurer, that has superfluous Money to buy Organs, which if it conduce to Godliness, the Bishops ought to commend it to the poor, as well as to the rich Courtier, King or Queen; and allow some Thousands Yearly, (surely

(surely he can spare it freely for the promotion of Godliness and Uniformity which he so cries up :) but Mum--- not a Penny, I'll secure you, to make one Sound, and one Mouth.

And who can blame that Countrey Man (though all the Church laugh at him in the great Alley) when the Pipes begun to Play, he fell a Dancing, having never heard the like before, except the Bag-pipes in an Ale-house where he did always use to Trip it?

And the Countrey people do think that they want some expedient and requisite Devotion, in Prayers and praises, or else they and all the World must think that this Popish like Musick and Organs, is too much Superstition.

But what can my silly Ceremony monger say for himself, why Sentence should not be pronounced against him for an Impenitent Dissenter, Anathematiz'd, and then by (his own invention, the strange *Writ de Excom. capiendo*) be Jay'd, and tormented (like poor Dissenters from the Act of Uniformity) till he Roar again; and then Depriv'd and Degraded; Come! *Petillus!* 'Tis but just you should hand-tell your own Brazen-bull. For Dissenters (by Omission) are pardonable, they may pretend weakness and Conscience; but in those needless, silly, irrational, illegal and unscriptural Ceremonies, what canst thou plead but wantonness, folly and Impudence?

Musick is a great Spender, the greatest Spender and Waster of time, in the acquirement of all Sciences, to be expert and ready at it: Nay, you'll lose it too, if you have not a great deal of waste time (from business) to throw away upon it: *David* had nothing to do, when he was young but sit on a Hill and Pipe to his Sheep, and finger his Lute and Harp, in which by use he was so skilful, that it made him a Courtier (though King *Saul* had forgot him when he kill'd *Goliath*) but he had often before us'd to play the Devil out of him: And Instrumental Musick was as Natural to him as Psalms; his Fingers as good at it, as his Tongue; if Men be brought up in Hunting, in Musick, &c. they'll scarcely leave it, when older or richer, but rather use it the more, & improve it; and when we have got *David's* Skill, and King *David's* exchequer, we'll have as many Organs and kill as many Bullocks for a sacrifice, as he did, if we have nothing else to do with our Money; or cannot tell how to while off an hour or two, in Devotion, without Organs to divert us.

However, we may make my Ceremony-monger pull down his Organ, and Sell it to the Play-house, or Musick house, because it is a Ceremony not contained in the Common-Prayer-Book, and therefore against Uniformity, & against his Act of Uniformity, with which he does so Mouth, crying, One Mouth, one Mouth, why not one Sound, one Sound as well in all Churches?

My Ceremony-monger pretends to a have wonderful zeal for knowledge and against ignorance, and would have the Youth instructed (in the Catechisms) to admiration, like the Pharisee (of old) and yet to his utmost takes away the Key of Knowledge from the people, getting the Press Monopoliz'd to himself many times, and (stopping the Press and the Pulpit-doors) and Silencing those (to chuse) that Discover his Buffoonery in Religion; taking a pride in a Tyranical preeminence, (like the Pharisee too) and saying, That these same People who know not the Law are accursed: He would gladly be accounted the *Domine fac Totum*, and yet does nothing (at all) that good is, nor permitting others to do

It; he neither enters in himself, and they that would enter in, he hinder, except he may be the only Authentick Porter, or Door-keeper, scorning that Almighty God should give any Man better Eyes than his own, though he (poor Soul!) sees but glimmeringly, and by Spectacles, in a Glass darkly; and all to uphold the high Seat he has got in the Church, (I know not how; and yet I do too, in part, though not so well perhaps as the Popes Nuncio, or the Ambassadors Castlemain, or Father Petres.)

The CONCLUSION.

CHAP. I.

Of Sweeties in Baptism.

AND now, you may see by the Picture I have drawn, that a Ceremony-monger's Soul, and Conscience is neither rul'd by Holy Scripture, Right Reason, nor by the Law of the Land; but in despite of all these, some of them are such only through Custom, Ignorance, blind Devotion, Implicite Faith, and apish Imitation; others, and those no small Fools, upon design, duckoy'd by Avarice and Ambition: But, Custom is a second Nature, even in Religion too, or more properly, Superstition: Custom is the Father, and Ignorance is the Mother of their Devotion: As soon may an Ethiopian change his Skin, or a Leopard his Spots, as a Ceremony-monger his foppish Superstition, he is so accustomed to it: Custom can beget nothing upon a Man of Reason, a Man whose Reason is not clouded; and yet Custom has a Brood in the World far more numerous, than Truth could ever beget; because Truth, the Father of wise men, can never beget any thing, but upon Reason the Mother of true Devotion: But these Mothers are but few, and therefore there are but few of the Breed, very few rational Men, and rational Christians, in comparison of the Numbers of those that go the broad Way, and go in at the broad Gate that leadeth to Destruction; and many there be that go in thereat, namely, all those, whose Religion and Worship has no other Ground, except Custom (in Conjunction with Mother Ignorance) for their foppish Devotion; and Covetousness, for their Knavish Superstition.

Thus the poor silly naked Indians, in America, (I have catechized, them) and ask'd them the Reason, Why they did bow to such an Idol, that was nothing more than other Wood and Trees of which it was made: They had all one and the same Answer, namely, Custom, and their Peel's Peel's, What are they? but a certain crazy sort of Men amongst them, that lead the rest of the Fops by the Nose, by some Superstitions of their own Invention, Peel's, that is, Priests of the Devil, whom they worship in that bowing Idolatry; for they never worship God, (whom they acknowledge in dark apprehension) for they say, God is good; and some of them will say, God is a good Man, and will not hurt them, and therefore they worship the Devil to assuage his mischievous Wrath.

Even so, our English foppish Ceremony-mongers answer, (when I catechize them) and ask them the Reason of their bowing to the Altar

when

when there is no Idol, and to the East when there is nothing Divine more than in the South and North, and the Altar nothing, but a piece of Wood, made of the same Wood and Trees with the Pews, the Stools and the Pulpit: then, just like the naked *Indians*, that are but just one degree (if they be so much) remov'd from a Monky, answer, that it is a Custom and their (Peel's: or) Priests do so, and therefore the poor Apes imitate, that's all.

Oh! but the Priests are crafty, and have some more Reason (though a wicked One) to bow to nothing; they do not bow for nothing, they get a Place by it, and Preferment; and therefore are forc'd to get as many Fools as they can to be their Disciples and Followers; for, when Owles are alone, they are houted at, but not Birds that fly in Flocks, tho they be Jack-dawes.

I have ask'd some of them a Reason for their confus'd and profane, irrational and unscriptural babbling together the Reading Psalms: and all their Answer is, that [It is granted, that] It is a confus'd Nolle, and therefore unintelligible; but their priests do so, and the singing Boys; and they are accustomed to it: It is a very honest Confession; but is this Man-like, or Baboon-like?

I have ask'd some account also, of others, how the Organs got into Church, to make such a Nolle, and at so great a Charge and Expence, in the first purchase and continuance; *Judas* his Question is proper here, To what purpose is this waste? Had they not better be sold, and the Organist's Sallery retrench'd, and given to the poor?

They answer, that Mr. Alderman was willing wthal, and that he could not stay a long Hour or two out of his Counting-house, at Devotion, without sleeping; and therefore, how clunch-fisted soever he used to be at other times, yet on this occasion he nimbly opens his Purse to pay the Musick, for that it elcher keeps him from sleeping, or jogs and awakens him, and makes him stare and look up; therefore, &c. Ay, say no more; you have said enough, and you deserve to be a Lieutenant, as well as Sir *John Suckling's* Alderman; come, clap the Lawrel upon the Alderman's Head.

But of all the brisk Reasons of my Ceremony-mongers, that of a She Ceremony-monger was very surprizing, when being ask't why she, in defiance of plain Scripture, spoke in the Church, answered nimbly, That her Tongue was so us'd to wagg at home, that it could not lie still in the very Church? and yet the same Church-pratter, was silenc'd, when questioned, why she, in imitation of the Doctor's bowing his Noddle to the Altar, Madam Limberham made a Courtesy, and bow'd both her Knees? no Reason could be got for that Mimickry; that is no more like, than an Apple is like an Oyster.

And all the Reason that some Bishops can give, why they ordain many times, rude, illiterate, unthinking Don's to the Pulpit, to teach others, and know nothing of the Matter, nothing of their own Knowledge, no Divinity is concocted or digested, and made their own, and in their Head and Heart, (the Body of the Law is digested by a Lawyer, before he is fit to come to the Bar; and the Body of Physick, by Physicians, before they are fit to feel the Pulse, or be Licensed).

His Answer is, That he trusts to his Deacon, or Arch-deacon, by Implicite Faith, He believes as the Arch-deacon tells him; and that the form and manner of ordaining Deacons, Priests, and Bishops, requires no more: well, it is well, 'tis very well answer'd, and most Episcopally;

And why do you Confirm, and lay Hands suddenly upon so many ignorant Persons that understand not one Article of Faith, nor can so much as say the Creed? The answer is, The Common-prayer Book requires no more than to believe by Implicite Faith, the fitness of all that the Parish Priest says is fit, he must take it for granted, and believe as the Priest believes, and see with other Mens Eyes; but that is the Fault (Brother!) of your Constitution, that obliges you no more Work and Inspection, than any Mortal can perform.

Besides, where do we read (except in the Mass Book, and Common-Prayer Book) of such a thing in Scripture, as Confirmation by a Bishop? That Scripture of little Children coming to Christ, and he laid his Hands upon them, and blessed them, is, in the Common-Prayer Book, apply'd to Infant Baptism, in the Office of Publick Baptism; and most inappropriately (too) for that purpose; for Jesus baptized none, neither Men, Women, nor Children, but his Disciples did that: Nay, the great Apostle of the Gentiles went about confirming the Disciples by sound Preaching, but he baptized very few; one, or two, or three, he confesses that he did baptize, and if he had baptized any more, he had forgot; therefore he did not make such a business of it in his own Person: And as for laying Hands upon any Children, or other, there is not the least mention of any such Matters. How came it then into the Church? I'll tell you:

Infants being not able to make a Confession or Profession of Faith and Repentance, which two are required of all persons before they be baptized, (as faith the Church of England in her Doctrine Carechistical in the Common-Prayer Book, and so said St. Augustine, but I believe neither of them).

But, because that Infants, by reason of their tender Age cannot perform them; therefore they do perform them by Proxy, or by Sureties, because the Sureties do promise (a wise Reason, for Promises may be broken) they shall perform both Faith and Repentance, when they come to Age.

Ay! Here's a wise Reason for a Learned Church, and enough to make all Rational Men (that have not lost their Reason) be Anabaptists, or, at least, like Witches, to deny their Baptism in Infancy.

For all Promises and Vowes are either broken or kept, but the Promises and Vowes of God-fathers and God-mothers in Infant Baptism, are seldom or never kept; but are broken Vows, and broken Bonds and Promises.

The Sureties Promise and Vow, that the poor Insolvent Child (that cannot speak for it self) shall when it can hear (for Faith comes by hearing) have Faith; and when it can speak, and gets Wit, then it shall have Grace to confess and repent.

But, suppose the Child live to have Wit enough to be a Ceremony-monger; Had ever any Man or Woman of them the Grace to confess, recant and repent? And then the Promise of the Sureties is not worth more than some Lord's Promise, nor worth a Farthing.

Again,

Again; suppose the Child prove Deaf, or Dumb, or a Fool, the Sureties Vow they do not know what; say, If it live to be hang'd, as many are for Thieves, Witches, Murderers; How is the God-fathers and God-mothers Vow and Promise perform'd, when they vow'd and promised for poor Child in Baptism, that it should forsake the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh. 2dly, They vow and promise that Child shall believe all the Articles of the Christian Faith; do they not break their Vow, if poor Child prove to be a Sceptick, a Hobbist, or an Atheist? 3dly, They vow that the poor Child shall keep God's Holy Will and Commandment, and walk in the same all the days of its Life; Do they not break their Vow, if, poor Child, for whom they swore a solemn Vow and Promise, in the presence of God, being an Oath, happen to turn Apostate, Papist, Mahometan, or Infidel, are not the Sureties all forsworn? And though they be, or be not, there's the mischief, no good can possibly come of it, but that which is incumbent upon Parents, and which Sureties seldom or never mind, namely, *Christian Education*; and if so, they should not Swear and Vow in the Child's Name, that the Child does or shall believe and repent; It is enough to promise good Education (if the God-fathers and God-mothers be barren, or old and past Children; in such case, it is enough to be so kind and careful of another Man's Child: But if they have Children of their own, or likely to have any, it is too much, because Charity should begin at Home. And therefore the said Vow and Promise, is, but usually like the common Discourse of Hectors and Bullies; (I swear and Vow, they cry on all Occasions) when they intend nothing, by Vowing and Swearing, but forswearing; and adding a Lye to the Promise and Vow.

First, Then the Sureties promise that which no honest Man can honestly promise, who makes Conscience of a Vow, because he promises that which is impossible for him to perform.

Secondly, If the Insolvent Child be bound by Sureties and good Bayl, if he leave them in the lurch, he wrongs them not, he gave them no such Commission, Power, Deputation, Authority, or Request to promise and vow in his Name: And therefore that talk of a Vow in Baptism, is nonsense, idle, and vain: How can a Man break a Vow, or a Bond that he never made; but his Sureties made it in his behalf; Ay, without his order, knowledge, care, or desire: How is Child concern'd therein, any more than other Children in the World? I have to hear Nonsense, much more to preach it, except I were sure, I was to preach to none but Fops, that swallow every thing that the Priest puts in their Mouth (like the Water God) without chewing.

Thirdly, Suppose another Man's Faith or Repentance (that has enough of both) for his own Salvation, and also Merits (called Works of Supererogation by the Papists) to spare, heaped up and running over, which the Saints departed, St. Bridget, St. Winifred, St. Francis, St. Ignatius Loyola, St. Coleman, &c. has left at their Departure, as a last Legacy to the Pope (as the Papists hold) Faith and Repentance enough to save all the Whores and Rogues in the World, to whom the Pope gives, no, Sells, to any that has Money, and is willing to Buy.

If Works of Supererogation be true, it is the first Market I would make; I had rather buy Heaven than a Knight-hood, or a Bishoprick.

But, suppose the Fool and his Money be soon parted, and a Man get nothing but Hell by another Man's Graces of Faith and Repentance, by relying thereon, as Church of England holds; then much more Notion is it for Church of England, on such idle and false Principles, to talk of Faith and Repentance to be performed, (tho never so much promised to be performed) by Proxy, or by Sureties.

If God Almighty would (like some Creditors) take Sureties, and *quim pro quo*, that if Child could not perform and pay Faith and Repentance, then fall upon the Sureties, and make them smart for it; then you speak to purpose. But, God is Just, the Soul that sinneth it shall die, and the Soul that believes and repents shall be Saved, but I fear the best Protestant has nothing to spare for a poor Insolvent Child.

Fourthly, Suppose (which is possible) that the Sureties are Insolvent and have not Faith and Repentance for themselves, then all this great Fat is in the Fire; they can never perform nor pay a Debt for another, that have not wherewith to discharge their own Debts, let them promise, and vow and be Bound in as many Bonds as they please for other People; any Fool or Beggar can promise to pay a Thousand pounds for another, but what signifies Promises, Vows, or Oaths, made only to be broken and forsworn?

Lastly, Which is the saddest Case of all, (or not a Pin to chuse) suppose that poor Child is baptized without Sureties, as are the greatest number by far, in this populous Town; and in private Baptism, neither Sureties, nor the Sign of the Cross is required; then they must bring Sureties afterwards to Church, and then it shall be signed with the Cross. But half the Parishes in this Town have no Churches, and they are not obliged to carry Child to another Church. Now you are gravell'd, Mr. Ceremony-monger, and you do not know what to do, or say.

Again, those that have Churches, will not, nor cannot, for Love nor Money, get such good natur'd and kind Sureties, to promise, vow or swear for the Child; What will you do now? now you are worse gravell'd.

For either the Child in private Baptism, without Sureties, and the Sign of the Cross, is baptiz'd aright, truly and fully, or no?

If not, then half of the Kingdom are unchristened Infidels; there's one of the two Sacraments half lost by your foolish Reasonings, and fond Doctrines; except you confess that the Child is rightly baptized without Sureties, or the Sign of the Cross.

Which if you do, I have conquer'd thee, and thy silly Doctrine, of making Faith and Repentance requisite, before a Child be capable of Baptism: And when you had made so great a Flaw in Divinity, you sodder it worse with a nonsensical Whimsy of Sureties performing Faith and Repentance for poor Child by promising both, Sureties, Sponsors, Customers not more silly than Ancient, even in the 2d, or 3d. Centuries, as I remember, but have no time to turn to it, but an Error not so old as that of Papias, viz. Christ's reigning here upon Earth a thousand Years personally, as the Millenaries hold; and a hundred more Errors of older Sile.

Besides,

Besides, the Vow and Promise of Sureties gives either true Faith and Repentance, or not: If only false, it is nothing worth, 'tis false Coins, it cannot, shall not pass current any longer: If true Faith and Repentance come thereby, then is this believing and penitent Child capable also of the other Sacraments of the Lords Supper; for no other Qualifications, can be requisite; Faith and Repentance fits them for Heaven and Glory; and if so, it must needs fit them for the means of Grace, in the way to Glory. St. *Augustine*, good Man. was thus run to the Wall with this Argument, and so must Church of *England*, 'till they get a better Reason for Infant-Baptism, than they tell us in their Catechism and Common-Prayer-Book, and must rationally fall into the Error of St. *Augustine*, who put the Holy-Supper, like Spoon-mear, down the Childrens Throats, thus prophaneing, because not discerning the Lord's Body.

But the Sureties do it for them; then let them eat and drink also for them, take both the Sacraments in their Name and stead, and go to Heaven also in their Names and stead. And what will poor Child get by all this? He will never know any thing of those Heavenly Joys which his Proxy and Surety enjoys.

Therefore to save this Sore, make room then for Confirmation, a Romish Sacrament. Well, (you'll say) you can expose Mother Church, and shew her Nakedness; but can you cover it? Yes! that I can, and have done it many Years ago in my printed Book called—*Grievous Father Gray-Beard*: if I be forc'd to lance my poor Mother's Sores, I always sprinkle *sympathetick powder on my Lances*, that it may heal the Wound, it is forc'd to make, to let the corrupted Quilter out. But, if she be so wilful and proud, that she scorns my Hand, my charitable Hand and Help, march on, let the Blind lead the Blind; when you are in the Ditch, we shall hear you cry for help; though now, like the wild Ass in the Wilderness, she tosses up her head, and runs sporting away, in her mouth we shall find her.

CHAPTER II.

Of Escapes in the Common-Prayer-Book, in reference to the Act of Uniformity.

WHAT! shall we have no Ceremonies at all then? Oh! yes, your fill, so you'll be content, and not impose your small sense upon others in Canons, and Acts of Uniformity; which are not only vain Attempts thither, (even since the first General Council of Nice) but all the great Wars in Christendom, upon the score of Religion, the Innocent Blood spk betwixt the *Arians* and *Athanasians*, the *Papists* and the *Protestants*, the *Conformists* and *Non-conformists* the *Acquiesces*, Jails, Ruin, Fines, Imprisonment, *Smithfield Priests*, and Bloody Inquisition, must all be charged at the foot of this Account.

It is very strange that Christians will not be content with the Exposition and Acts of Uniformity, which God, the Holy Jesus and his Apostles have provided. Hast thou Faith (saith the Apostle) have it to thy self? Hast thou a ceremony, thou art sold on; it may be good; it may be bad, make much on't, keep it to thy self; to thine own Master thou standest or faltest.

We have general Rules, as to honour God with our Substance, or Estates, In Works of Charity, which is the greatest Thing in Religion, and without which all thy Faith and Hope is nothing, as saith *St. Paul*; or is a dead Carillon, as saith *St. James*, because Charity, the Soul of Faith, is departed, when thou evidences thy Faith to be a nothing Faith, a dead Faith, by destroying Charity, in killing and imprisoning thy Brother for Faith's sake; and perhaps thy weak Brother, for whom Christ died, through thy Imposition, and Penal Acts of Uniformity; Acts that are not only mischievous in breaking the Peace and Unity of the Brethren, not only uncharitable in beating thy Son, or thy Brother, because he is blind; restore him to his Sight, in the Spirit of Meekness, is the Apostle's Rule, blows will never cure his Blindness.

Besides, Uniformity is an unnatural, impossible, and therefore an irrational, wicked, and vain attempt: Go, teach God to make a new Heaven, with Uniformity of Stars, and Skies spangled uniformly, they are now all of different Forms and Features: Go, teach him to make Men uniform, they are all now of different Forms and Features: Go teach him to make a new Earth, and set a new Face on it; The Landskip now looks so much the more lovely by the Variety, which God and Nature seems to delight in; And wilt thou (thou silly Ceremony monger, and Projector) be wiser than God?

If thou hadst seen our blessed Saviour sometimes stand and pray, sometimes kneel and pray, sometimes lie on a Bed or Couch, and eat the Holy Supper; sometimes fall on his Face and pray; if thou hadst seen this variety, thou wouldst have Excommunicated him, then caplaid and jailed him, if thy fierceness had not kick'd him, and spurn'd him up, hadst thou but had an Act of Uniformity to back thee.

We are bound to honour God with our Substance, In Works of Charity (the greatest Duty) but how much; when, and how, in particular, is left to the discretion and liberty of every Man, no rule of Imposition is, or can be made about it.

We are obliged to honour God with our Bodies, the least thing in true Worship, for bodily Exercise profiteth little, but how much; when, and how in particular, is left to the discretion and liberty of every Man, no Rule of Imposition is or can be made about it.

Then, you'll say, the Church of England was mistaken in one of her XXXIX. Articles, that says, The Church has power to appoint Ceremonies: And also the King and Parliament were mistaken in the Act of Uniformity, that enjoins all Bishops and Clergy-men, on pain of Deprivation, to subscribe, assent, and consent to all and every thing, as true, which is contained in the Common-Prayer Book.

Here is a heavy Charge, Convocation-House, and Parliament-House, both upon my back; but, come, one at once, and I'll deal with them both, one after another, as well and as fast as I can.

First then, I say, in general, that any Decree under Heaven, that is either unlawful, or impossible to be obeyed, is not at all Obligatory: This is so plain, that it needs no further Proof, it is like the Light of the Sun, self-evident; if the Sun shine, no man doubts it, but he that is blind, or

winks on purpose, lest he should be convinc'd. And as to that Article, viz. The Church has power to enjoin Ceremonies—It confounds all the Ceremony-mongers amongst us. And in all my Travels, Reading, and Discourses, I never met with any Man, Bishop, Priest, or Lay-man, that ever did, could, or durst explain what is there meant by Church.

If it be taken for the Clergy, either in (or out of) Convocation, or Synod, viz. That they have of themselves a *Jus Divinum*, a Divine Right, to enjoin Ceremonies to the People of England, they all incur a *Pramunire*, that claim such a Power, and justly, for they thereby set up a Legislative power, Independent of, and distinct from the King and Parliament, (the only Legislators) and is of most pernicious Consequence, and found to be so in all Ages; And by the Statutes of Provisors, made both by Popish and Protestant Kings and Parliaments, condemn'd as most pernicious and insufferable, by invading the only Legislative power, [Kings, Lords, and Commons] the great Fundamental of our Government, and setting up a Thing call'd, A Church, Independent of, and equal with, or above the State, and bearding the State, if it be so bold as not to please them, or should dare to displease them. Better it is, not to be a State, than to be such a pitiful State, at this precarious rate, that dare not but be Priest-ridden: Our Noble Ancestors, in Popish Times, scorn'd the motion, and were true English Men: This distinction of Church and State, is a Popish and pernicious distinction; two higher powers is one too much.

But if by the Church in that Article, be meant, the King and Parliament, the Representatives of the whole Body of the people, the Convocation and Canon-makers will by no means acknowledge that; for that makes them cyphers, and [as many people account them] useless Tools: And never did King and Parliament, neither, make Laws coercive in matters of Religion, or Uniformity in Religion, but Confusion, Divisions, Schisms, Tumults, Sedition, Blood, Ruine, and Civil Wars, were the dismal consequences in England; whereas there would be none of these, no dissensions, no penalties, no complaining in our Streets, if the Legislative power, unsuborned by Priest-craft, make no Laws but what are proper for their cogolance, and for the peace, welfare, good manners, and good abearing in the State: And then, where there is no Law, there can be no Transgression; and those odious Names of Dissention and Sedition, Conformist and Nonconformist, will find an eternal Grave.

I'll give but one Instance in that same Act of Uniformity, which requires all Clergy-men to give their assent and consent to all and every thing (for Truth) which is contained in the Common-prayer Book.

But, who made the Kings and Parliaments of England infallible Popes, since the Church of England confesses she may Err?

And how Irrational and unaccountable is it for men that confess their ignorance, and yet with the same mouth will vote a Law, or Imposition of their Sense in Religion upon all Mankind under their Jurisdiction? For ought they know, they may command and enact that all Clergy-men shall assent in their Judgments, and consent in their Wills, to a palpable error, lie, or untruth; or else, take their choice, to starve, lie down and die; for Farm they may not, Thrash they cannot, and if they Beg, they are sent to Bridewel.

And this is our very case this day; We may not chuse what Chapters for Lessons, what Collects, Epistles and Gospels, we list to read, but must read those that are appointed for the day: And the last year they were all falsely appointed; or else those words in the Common-prayer Book are false, that fixes and ascertains Easter Sunday (the *Æra*, or beginning of the Account; whence all the Lessons, Collects, Epistles and Gospels, are computed, nominated, and appointed).

But that is not only silly, and uncertain, but false and contradictory in the Common-prayer book, and therefore both the said *Æra's* cannot be true. As for example, by one Common-prayer Book Rule, the last Easter Sunday should have been kept upon *April 8*, because Easter Sunday (whence all other Feasts, Lessons, Collects, are computed all the year after) is always the first Sunday next after the first Full Moon which happens after *March 24*, which was *April 8*, last past: But by another Rule in the Common-prayer Book, it was (and so we kept it) upon *April 15* last past.

They cannot both be true, but one of them is a Mathematical untruth, (and which nobody can deny); yet Bishops and Curats must all assent and consent, that this falshood is a truth, and such a falshood it is, and of so evil consequence, that it makes a blunder, and confounds all our wise Methods of uniformity in Common-prayers, Epistles, Gospels, and Lessons: And if we do not confess and subscribe that this falshood and untruth is a truth, then starve and die.

I can give several other instances of our Irrational Doctrine and Discipline, but I am loth to offend, let them even go on, they'll give me but little thanks for my pains already; but, I thank God, I do not find the fault, to expose it to shame, but to cure it, I know how: And, let me tell you, it requires some skill in the Cure, Why may not Lightning sometime come from a black Cloud? and a dull By-stander see better sometime, than he that play? Some part of that seven-hill'd City (*Rome*) is situated in a Vale, as well as *Westminster Hall*; and therefore no wonder if sometimes both of them be in a Fog.

And if it abate the proved, pragmatical, imposing, self-conceited, dogmatical and imperious Spirit, that confounds the whole Creation by Methods and Alms of Uniformity, point blank against those different Measures of God and Nature, it is well.

CHAP. III.

Concerning Bishops.

What I am going to speak concerning Bishops, may the more favourably be received, because so contrary to self-interest, the worst of evil Counsellors.

For why may not I, as well as any other, live in hopes of a pair of Lawn Sleeves, rightly put on, since nothing else keeps me from making as good a Speech in the House of Lords, as that which of late was only a Speech without Doors; and proves to genuine and well aim'd, that all of it is (now) a Speech within Doors. However I could serve as well as the best, to make up the number of the *Yes's* or *No's*: And that's all the wise Speech that

that some men ever did make: (I do not say) that ever they can make; for the more frugal any man is, and the less he spends, the greater is his Stock.

But if I had been so hasty as to bespeak the Lawn-Sleeves, this Sheet (that I am going to write) will spoil all my finery: And certainly there cannot be such a Fool in England, or the World, as to think that the King's Letters Patents, or *Conceit de Sayer*, can make the Baronet or the Bishop, a Linguist, or a Learned Man, except he was so before; though usually the Vulgar are of Opinion; that if a Bishop, or a Lord says it, writes or preaches it, O Heavenly! because O Earthly? and is a Judgment as preposterous as that Action of the Orator, when pointing to the Earth, he declaimed—*O cælum!*

But, it is a received Maxime,—No Bishop, no King: I know not who invented it, but it may be true, in some sense; but it is false, if it be meant—no Rich Bishop, no King; for that the Rich Bishops were so Rich, that what with the Hank they got upon silly Mens Consciences, and the Interest that their Lands, good Leases, and Dependences, their Tenants, Servants, and Friends, they were so prevalent, when united, that, when our Kings have (sometimes) been so hardy and bold as to displease them, they have either taken the Crown from his Head, (as the Rich Bishop of Winchester unking'd his Brother King Stephen) on whose Head that Nimrod of a Clergy-man had, without any right, clapt it on; and upon displeasure, the Bishop chiefly unking'd him again, and (in effect) spurn'd it off, as Pandolfus the Popes Nuncio, did the Crown off King John's Head, which lay groveling at his Foot, whilst the proud Prelat, put it on: and to shew the Ecclesiastical Insolence of some Lawn-Sleeves, he up with his foot, and kick'd it off from the Kings Head.

So that—no Bishop—no King (Stephen, or John) and a Bishop—no King (Stephen, or John); for that Rich Bishops, like other Rich Lords, are a Strength to the Crown, when it does not displease them; and on the contrary, have been too great and dangerous when controul'd, growing musty and morose; a King had as good be a Slave in Turkey, as to be at the mercy of such Popish-like Ecclesiastical Pride.

Nay, did not the very Dean of Westminster, and the Arch-bishop of York (chiefly, though with others bandyed) make the Reign of Hen. 4. and Hen. 5. very uneasy? For which cause the wise King Henry 7. invented a way to pull down the Stomacks of the great Temporal Lords with their own hands, by enabling them to alienate and sell their Lands; of which many were so glad, that it was the first Bargain they would make, [to chuse]; away runs the Foot-man for the Usurer and Scrivener, who were as glad to buy as the other to sell, when both sides are willing, the Bargain is soon struck up, and Time was unwinding till the Entail was doct.

Then his Son Hen. 8. he reform'd the Clergy with a Whinself, and pocketed up the Reformation by Act of Parliament; and excluded from the House of Lords, all the spiritual Lords Abbots, and put their Lands in his Pocket by Statute Law. Edw. 6. and Queen Elizabeth, were his own Children too; for they, and their wise Counsel, finding, that though the Spiritual Lords [Abbots] were excluded the House of Lords, yet the other
Spiritual

Spiritual Lords [Bishops] were so proud sometimes, and high; that no Body could imagine them to be the best Disciples of Christ; who was meek and lowly; therefore *Edw. 6.* took at once from the Arch-bishop of York, about 37 great Mannors; and were annext to the Crown; and Queen Elizabeth, amongst other things, took all the Lands belonging to the Prince Palatine of Ely (Bishop, in the Vacancy, and gave 2000 *l.* to be paid out of the Exchequer, Annually, a sufficient Competency, and an Injury to no Man, for the Bishoprick was in Abeyance, as the Law calls it, in *rebus*, it being in *posse* any bodies, but in *esse* no bodies.

So that I also am so much a Friend to that Proverb---No Bishop, no King--and so very much a Friend to Bishops, that where there is one now in England, I wish there were twenty; and as old as I am, I hope to live to see it: and yet not take one Farthing from the present Incumbents, nor in the least diminish the vast Revenues and Grandeur of, my Lords, the Bishops that are in possession; let them keep it (I say) till they die; and die they must; and then their Bishopricks being vacant, (by Death however, if not sooner justly forfeited) it will be no Injury to any Man, to share out and divide the vast Incomes to many Bishops, who must take the pains, and perform the Work of a Bishop, in their proper persons, which is now done by Proxies, Surxies, and Implicite Faith.

And, I doubt not but that all my Lords the Bishops would be of my mind herein, as to the Work of a Bishop, which they themselves; and all English-men, find to be so great a Work, and a Burden so much too heavy for any single Shoulder, that they are forc'd to perform the great Acts of a Bishop, in Ordinations, Confirmations, Excommunications, Absolutions, &c. only by Poppish as well as Popish-like Implicite Faith, seeing with other Mens Eyes, and hearing with other Mens Ears, that it is no wonder that they err so often.

Oh! but the Wages then must be divided, as well as the Work, Flesh and Blood cannot bear this Doctrine :

No, it cannot; therefore Flesh and Blood cannot enter (neither) into the Kingdom of Heaven: But a Bishop (of all others) ought not to consult with Flesh and Blood, and self-Interest, which above all things in the World does bribe Mens Judgments, that they cannot (because they will not) give their Assent and Consent to so great a Truth.

King Charles I. was tenaciously in love with Bishops, as now in England constituted, even to death, so great was his Opinionatree in the Case; and yet he says, they were not Bishops *Jure Divino*, by Divine Right, and yet neither *contra Jus Divinum*: But, I think quite contrary, *viz.* that here is nothing in Scripture more plain, than that Bishops are *Jure divino*, and nothing more plain than that the Bishops in England, now constituted, are contrary (absolutely contrary) to *Jus Divinum*, or Divine Right, so far as they act like Novices in Implicite Faith; *Tim. 3. 3.* A Bishop must neither be a Novice, nor given to flattery. For any Bay-Bishop, any ignorant and unlearned Bishop is as good as the best, in those Acts of Implicite Faith; any Novice can see with other Mens Eyes, and hear with other Mens Ears; any Novice can,

and the greater Novice the fitter too, believe as others believe, without any other Reason.

Therefore, since the Holy Scripture says, a Bishop ought not to be a Novice; if he be a Novice, that sees but by Implicite Faith; then tell me, count them if you can, How many Novices have we in England that do all their greatest Acts by Implicite Faith? This is as bold a Stroke, you'll say, as ever was; and yet not a jot too bold to strike at so Grand, so Popplish, so Popish a Folly, as Implicite Faith; by which, it must be granted, and cannot be denied, our protestant Bishops do all their mighty Businesses, and is the cause of such a contemptible and ignorant Clergy, ill grounded Excommunications, and Absolutions, and Capias's thereupon; and such unscriptural, Irrational, and blind Confirmations, perswading the Ignorant that they are fit to receive the other Sacrament of the Lord's Supper, when they know nothing of the Creed; and sometimes were never listed or matriculated into Mother Church by the Initiating Ordinance of Baptism.

But that is the Fault of the Person, not of the Constitution; if that were true, it might be amended; but it is false, for it is not the Fault of the Person only, but the Fault of the Constitution, which obliges no Bishop in his Office, and performance of these great Episcopal Acts, but only to the knowledge of a Novice, or Implicite Faith.

Nay, if our Constitution did oblige him, it would oblige him to Impossibilities, for his Work is more than any Mortal can perform in *propria persona*; and the great charge of Souls, which he takes upon him, more terrible, if his Conscience be awake, or not brib'd with the Wages, it must be sensible, that no Plety, Parts, or Prudence can possibly discharge, except as now, by Implicite Faith, which any Boy, or Child, or Novice can perform as well as the best.

It was Covetousness therefore, and Ambition, that first made Bishops-ricks so large (for the sake of making all the Bishops Lands therein one Man's Monopoly); and also made Bishops Consciences so large, as to gape and swallow all, the relishing Bit was so gustful and grateful to a greedy Gut; but from the beginning it was not so.

Now every County must have a Bishop, nay, sometimes two, or three, or four Counties will scarcely hold one great Bishop, nay, to them too, must be added sometimes a Rich Deanery. Is it not strange that a Bishop should be a Deacon again, for the Money sake, and a Parson again by *Commendum*, for the sake of some bulky Parsonage, like *Wiggin* in *Lancashire*, in *Commendum* held by Dr. *Cartwright* Bishop of *Chester*, now advanc'd to be a non-such Protestant Reader in Popish *France*, and Curat to a Popish Prince in the Protestant Chappel in the Castle of *Merli*.

And I am perswaded they will have the Grace to blush, if it do not also make their hearts ache before I have done, at the horrible Burthen they have undertaken, which the Shoulders of the strongest and ablest Apostles of Christ never did or durst venture to take upon themselves; no Mortal ever did or can discharge it, but in this Novice way, by Proxy, or blind

Implicite

Implicite Faith; God, In his Mercy, forgive them, they know not what they do.

Philippi. (nay, *Jernsalem*) a little scanty City, not so big and populous as *Colchester* by half, and yet had several Bishops at a time therein; *Philipp* I: I. To all the Saints which art at *Philippi*, with the Bishops and Deacons. How many Bishops of *London*, at this rate, must there needs be in *London*, not to mention the three Counties of *Hartford*, *Essex*, and *Middlesex*, into the bargain.

Ay, but the House of Lords will not hold so many Bishops.

No, I grant! There are Bishops enow there already, as some have said, and angerly grudge that we Clergy-men (who are as much represented in the House of Commons, as any Commoners in *England*, and make as great a bustle at an Election of Members, to get Men for our turn) should also be represented in the other House, which no other Commoners are; and that my Lords the Bishops are tried by their Peers, that is, by their Equals, Commoners, but the Lords are *conciliarii Nati*: It is part of their Inheritance to be the King's Councillors, and a Seat in the House of Lords is part of their Estate and State. But such Men talk like those that say, that we had *English* Parliaments before Bishops and Abbots sat in the House of Lords, and many Statutes (the Judges say are good Law) tho made in several Parliaments, *excluso Clero*, the Lord-Bishops and Lord-Abbots being shut out of Doors, and not permitted into the House of Lords; nay, the Lord Abbots that had as good and as antient Right to sit in the House of Lords, as Lord-Bishops, are Long ago, and to this day excluded? Notwithstanding my known Devotion to my Lords the Bishops, (I confess) I have not skill enough to answer such Reasons and Records; It behoves them that have more Wit, and are more concern'd than I, to give this a Rational Answer; I confess my Ignorance, but my Devotion to them is well enough known.

And I cannot deny, but that the *Bookish-men* (as my Lords are bred) and usually Fellows of Colledges, by that state they take upon them in the Colledge, all but themselves going bare to them, if they do but see them at the further end of the Court, let it Hail, Snow or Blow? This inclines Men to be pedantickly proud ever after (I knew it too experimentally) being made a fellow of *Genoail* and *Cajus* Colledge in *Cambridge*, when I was but Junior-Bachelor, and not 19 Years of Age, till Travel and Experience in the World (which all Bishops have not) refines this Insolence, and makes it more sociable and complaisant.

But let no Man envy the Liberality of our Ancestors, in endowing the Bishops and Universities so plentifully: a few that are truly worthy and Learned Men may well compound for the generality of a contemptible Clergy; that would not have been so truly contemptible, but that my Ceremony-monger in bad Religions got possession too often of the Steeple, the hostiliest Piece of the Church, by Popish-like and Poppish Ceremonies; and then it behov'd him to keep open the Door by which he enter'd, to such only, as were like him, and followed his Steps, and exclude all others to his uttermost, whose Vices and true Learning most necessarily [if set near him] ruddy his Cheeks, and make him blush for shame.

But

But crafty young Lads finding that easy way to the Wood, and that it was much more easy and profitable to go to a Dancing-school, than to the Laborious Schools of Worth, and Crabbed Learning, to which it is so difficult and not so unprofitable (as times hath been) to bend the mind; and also so very facile, honourable and beneficial to bend his Body, in silly Cringings and Bowings; farewell Books, saith he, and dry, unprofitable Studies, I'll go to the Ecclesiastical Dancing-school, and commence Doctor Ignoramus.

Hence it is, that our Wise Men of England have made our English Bishopricks out of two poor words in Tit. 1. 5. *κατα πόλιν*; ill understood; in every City making Elders (or Bishops) saith St. Paul to Titus, as I have appointed thee; *κατα πόλιν*, in every City.

Thence it is, that such a potter was made to make such a little Town as Carlisle, a City, for why? Forsooth, and Colchester an Ancient City, and twenty times bigger than Carlisle, to dwindle to a Village, for why? Forsooth.

Because every Bishops See must be a City, (*κατα πόλιν*) and but one City in a Bishoprick, and therefore little Carlisle must be a City, and Colchester, which to my knowledge is Ten times bigger, and Forty times more Rich and Populous, must dwindle from a City (as Antiently it was the only City of Essex) and why?

Κατα πόλιν has done its business, City and Bishopricks must be Convertibles, and London being the greater City and Bishops See, or Seat, Ergo, &c. *κατα πόλιν*, which I confess, Origen (*lib. 8. contra Celsam*) does Paraphrase, *ἐκαστη πόλιν* much like Chrysostome *καθ' ἐκαστην πόλιν* 1 Tom. Homil. 1. in every City; thus the Lifeless Feather of an Eagle, consumes all other Feathers that are near it, and in the Nest; whereas not only the best Greek Authors, but the Holy Scripture, confounds the word *κομην* and *πόλιν*, a Village and a City, in several places, both in the Old and New Testament; as for Instance, in 1 Chron. 4. 32. their Villages were Five Cities, (*Εἰς πέντε πόλεις*, &c.)

So, in the New Testament, St. Luke calls Bethlehem, *πόλιν* the City of David, (*Luk. 2. 4*) but St. John calls it *κομην*, the Village of David, and I'll call Bethlehem, as I'll give Colchester a Name too (why not? Since I have help't to Christen a great part of the Town these Seven and Twenty Years) *κομην πόλιν*, a City-Town, though the Bishops See or Seat at the great City of London, has taken its good Name from it most scandalously and unreasonably, to give it to little Carlisle for the sake of *κατα πόλιν*; a word, the Ceremony-mongers never right understood, they were so busie about Ceremonies they had no more leisure to understand, Tit. 1. 5. than Philip. 2. 10. both of them falsely interpreted, and the latter falsely constructed, and falsely Translated, either through Ignorance or fraud, to make room for a Nonsensical Ceremony.

There were 1000 Bishops in Armenia, says Baronius (*ad An. 1145.*) And Justinian the Emperour (*Petravon*, and *Novel. 31. c. 1.*) says, there were but Twenty Cities in Armenia in his time, and they have decreast ever since; how could 1000 Bishops then sit in Twenty Cities, except there were many Bishops in one City, or many Bishops in Villages and small Towns?

Nay, to go no further than *Ireland*, *St. Patrick* Founded there 365 Churches, and as many Bishops, *salth Nemins*, and also Bishop *usber*, late Primate of *Armagh*; and yet there never were 365 Citles, and now but Nineteen.

In *St. Augustin's* Time there were 900 Bishops in *Africa* (*August. Tom. 7. de gestis cum Emerit.)*

And yet not half so many Citles, and many of the Citles in *St. Augustin's* Time were Heathens; nay, the Inhabitants of the famous City in *Syria*, called *Heliopolis*, were all Idolaters *το εν ομη χρισμ* (*Theodoret lib. 4. c. 20. Eccles. Hist.) τω ε οικουλω υδεις*, not a Man of them would hear (*salth Peter of Alexandria*) the Name of Christ.

And yet there was then a Bishop of *Heliopolis*, says Bishop *Eusebius Pamphilus* (*vit. Constantine l. 3. c. 5. 6.)* a Bishop, that had a Flock like that of Bishop *Mills*, in *Arabia*, who had not got one Convert in his City, nor any thing else but blows (*Sozom. l. 2 c. 12.)* these two Bishops had fewer Souls by Seven in their Dioceses to Excommunicate than Bishop *Ishyras*, who had but just Seven, whereas our Diocesses are as much too big, nay, monstrously too big, as the other too little; Is there no measure in us? No *Medium*? No middle way for true Vertue, which always sits Enthron'd betwixt the two Extreams?

In Gospel Times, the Bishops were chosen by the People, and most Volces carried it for two, of which God chose one by Lot, the Lot fell upon *Matthias*; and 260 Years after (*Cyprian* tells us) that all the People, that is, the Majority consented, or else no Bishop was chosen, *Cyprian l. 2. Epist. 5. Convocatâ plebe totâ, & de universe fraternitatis suffragio, and Cæcilianus* was chosen Bishop of *Cartbage*, totius populi suffragio, *Optat. lib. 1.* by the general Vote of the People. No Man was Excommunicated, (*Cyprian lib. 3. Ep. 14.) nisi causam alturus apud universam plebem?* Not every sneaking Register, and peaking Surrogate could send a Soul to Satan, for refusing or neglecting to give the Knave a Groat, or the like; brave Ecclesiastical Discipline of Church of *England*! It is just so in *Spain* and *Portugal*, but not so bad as here in our (said to be) Reformed Church of *England*; Reform'd? In what? Oh! the Service Book is in *English*, and made intelligible by the Peoples alternate babbling, like those illegal, irrational, and unscriptural Mock-songs of the Singing-men, and Singing-boys, to feed which Mouthling Tribe, so vast an Income is Yearly thrown away in Cathedrals, that would easily supply, together with the Sleepy Prebendaries when Vacant, all the scandalous Livings in *England*.

For what Heart can a poor Minister of Twenty, or Thirty pound per annum have to Study? (A Carpenter Journey man has more) besides out of that, Synodals, Procurations, First Fruits, Tenths, Delapidations, Repairs, Poor-Rates, Arms, Assessments and Taxes, besides a great deal of Money most unconscionably to the Rich Bishop, or his Secretary, for Ordination, Seven or Eight pound more for Institution to the Bishop, then to the Rich Arch-deacon for Induction, &c. though he seldom or never stirs one foot about it, but he and his Register agree to Pocket up the Money, these charges Preliminary must be payed, out of the poor Pittance, and Trade he cannot, Farm he may not, nay, Beg he may not; Starve he may

may, except his great Task how to Study how to get Bread, Drink and Cloaths, and how to keep out of his Creditors Clutches, Serjeants and Bum bailiffs; This is his greatest Study, and closest concern; If he can spare a Six-pence or two to buy a Printed Sermon, his Study has Books enow; whilst the Lazy Fat Prebend and Ceremony-monger, with two Livings, a Prebendry, or Deanry, and Arch-Deaconry, and two or three more (unseen) Incomes, Advantages and Pluralities, Drink Wine in Bowles, and is not affected with the affliction of *Joseph*, but as Red in the Gills as a Turkey-cock, or his Scarlet hood, ever since he was made Doctor by *Mandamus*, or the *Morocco Ambassador*.

Vertue and Learning always Shoot low. If there be not some high, and glorious Mark set to aim at? Never greater Warriors in the World, nor more Successful than the Old Romans: Why? They were not so big as the Gauls, much less then the Germans, nay, less then the little *Don Diego* the Spaniard, yet Conquer'd them all, wherefore? The Historian tells us, by the great Triumphs, Privileges and Rewards they gave the Emperours or Generals, with all his Souldiers, which made them Fight like Mad.

This is certain; Would you have a good Army? Pay them well: A Learned Ministry? Pay them well; but do not permit (as they do in some Fish-ponds) Ten or Twenty great Jacks to devour all the small Fry: Yet too great Preferment breaks a good Back by over loading it; A Scanty mean, Presbyterian-level of Preferments, makes Scanty and mean Scholars, (for who will mend his pace and pains, when fast or slow is all one, all of a price, all of one Reckoning?) And poor Scandalous Livings must make a poor and Scandalous Clergy, and reduce us again to Barbarism.

How would such a Primitive Episcopacy as I have shown here, Reconcile the difference betwixt Presbyterians, & Episcoparians, & so truly construe that saying of *Jerom* (*Epist. ad Evagrium*) I know not what a Bishop has more than a Presbyter, except Ordination; which is by our Bishops, for want of Numbers, now performed by the laying on the Hands of the Presbyters, in Conjunction with the great Bishop, who yet knew no more of the matter, as to the Fitness of the Person Ordain'd, than the Bishop himself, viz. by Implicite Faith in *oculo Episcopi*, called Mr. Arch-deacon, or some Surrogate (as is usual) in his Room.

The Apostle *Paul* from *Miletus* sent to *Ephesus*, and called the Elders of the Church, *Acts* 20. 17. which are there called, *ver.* 28. Bishops.

Nay, Mr. *Mede*, in his proof for Churches, in the second Century, evidences, That no one Bishop had more than one Altar, and that one Bishop, and one Altar were Correlates.

But Pride, Avarice, and the Pope (first) made one Bishop serve many Altars, by Curates and Journey-men, and in requital they made the Pope, The one great Bishop of Bishops, [*Papa*] as every bulky Bishop is usually Styled in our Ecclesiastical Histories, a Pope, *Pater Patrum*, nay, the Pope himself called our great Bishop of *Canterbury*, *alterius orbis Papa*.

And Mr. *Fuller*, a great Friend to our Episcopacy, confesses (in his History of the Holy War, *lib.* 2. c. 2. p. 45, 46.) that Bishops were set (of old) too thick for all to grow, Tall, and to such a Height, as now, and *Pale-*

fine fed too many Cathedral Churches to have them generally fat : *Lid-da, Jamnia and Joppa*, three Episcopal Towns, were within four Miles one of another, and surely many of their Bishops, to use Bishop *Langham's* expression, had high Racks, but poor Mangers ; (Ay ! this alone will breed the quarrel against all that I have said ; my lean Project starves greedy Avarice, that will be ready to eat me for my pains ; well, *actum est de Episcopatu meo*, this is not the way for me to get a pair of dainty Lawn-sleeves,) I have read my own Doom, and may use the Words of Bishop *Chrysostome* upon *Heb. 13. 17.* ὁ γὰρ φοβῶσθε κατὰ σέβει μὲν τὴν ψυχάν. The fear of that threatening [as they that must give an account] makes my soul to tremble continually : And the pious Learned Bishops will thank me heartily ; and those that are otherwise may live to amend : Here, has been a sad do with some of them in this poor Kingdom, and all, to keep up that Ecclesiastical Grandeur that God never made ; which makes *Chrysostome* say [in *Heb. Hom. 34.*] I wonder how it is possible for a Bishop, to go to Heaven, or to be saved.

Read seriously his Homilies, in *Tit. in Act.* in *Heb.* and if thou hast Grace, thou wilt not so strive so for a Bishoprick ; and if thou hast not Grace, thou art not fit for a Parish-Priest ; to whom Bishops allow no part of Discipline or Government, they are only to Feed, not to Rule the Flock : But the Learned *Fuller* proceeds——after this Interruption, 'Neither let it stagger the Reader, if in that Catalogue of *Tyrinus*, we 'light on many Bishops Seats, which are not to be found in *Mercator*, or *Tellius*, or any other Geographer ; for some of them were such poor places, that they were ashamed to appear in a Map, and sell so much under a Geographers notice, that they sell not under it : No, but as little as it is [pace tua, quaint Mr. Fuller] it is a great Bull] for in that Age Bishops had their Sees at poor and contemptible Villages.

The Apostles, *Paul* and *Barnabas*, ordained Elders, Bishops, in every City, at *Antioch*, *Iconium*, *Derbe* and *Lysra* ; the three last are there called Cities, *Acts 14.*

Antioch was a great City, the third in the World, but in that almost all the Christian Inhabitants could meet together in one place to hear a Sermon. *Act. 13. 44* And *Iconium* was but a small Village, says *Strabo*, *l. 12.* πολίχνην, or πολίχνη μικρά : And *Derbe*, only a Citadel in *Isauria* and *Lysra*, only καῖον, a Village in *Isauria* too ; And, as for the Names of Bishops and Presbyters, or Elders, or Aldermen, they are in holy Writ indifferently used, to signify one and the same Grand Seignieur : Why are the *Arians* so condemned by the Orthodox, as *Theodor. Synod. ep. l. 2. c. 8.* for not being contented with small Bishopricks, and no bigger than a Bishop might superintend in his own person, if Rapin be no sin ?

It was never a good World, since the Clergy and Layety drove on two several Interests, and two Bodies distinct, and made the Church one thing, and the State another ; If the Clergy endeavour to keep the people in subjection, and under their Girdle Canonical, by Impositions, Canons, and Acts of Uniformity ; endeavouring to Lord it over God's Heritage the Layety ; no wonder, that they struggle for life and liberty, and that the Feuds and Animosities betwixt them are Immortal ; but they would die,

cease and de cease, If Clergy-men studied to restore sinners and erroneous persons in the spirit of meekness.

Ay, but the obstinate will not so be restored; then, let him alone, perhaps he knows more than thou dost, that art his Teacher; However, to his own Master he standeth or falleth, and thou by giving him Warning hast deliver'd thy Soul; as to matters of Faith and Opinion; but as to evil works, that is the Magistrates Province and care to correct and punish.

But, if we cannot fright our Parishoners, they will not care a Pin for us. No? (you should say) they do not care for you, nor love you, because you are such Scare-crows, and Bug bears, that would be; If they fear you only, they'll never love you: Do but labour diligently in the Word and Doctrine, and fear not, but that all good men will give thee of all men living (as the Apostle says, double honour, which is due to a Ruling Elder, much more to the Ministers that labour in the Word and Doctrine; though with us, (quite contrary to Scripture) The Ruling Elder, or Bishop, is the man of double Honour amongst us, and the Pastor, or Teaching Elder, must scarce keep his Hat on in the presence of the great Ruling Bishop, to whom the Apostle indeed commands us to give double honour, but more especially to the Ministers or Pastors, that Labour in the Word and Doctrine: Those are the most honourable, the most reverend *jure divino*, if you believe the holy Scriptures. But Fops mind chiefly who speaks, not what is spoken, if it be the word of a Lord, it is with them more valued and obey'd, than the Word of the LORD.

These are unjust and corrupt Judges; but, I will not punish them, (if I had power) as King *Cambyes* did one of his unjust Judges of the Kings-Bench, viz. pull'd his Skin over his Ears, stuf'd it with Straw, and there Hung my Gentleman over the Bench, in *terrorem*, that other *Tresilians* might learn to beware of undermining (the chief Pillar of any Government) the Fundamental Laws.

Since therefore, to give a Ruling Elder or Bishop more honour than a Pastor, or a good Preacher, is expressly against holy Writ, as aforesaid, look you to that; but that great Scripture, which they bring to prove, that every City had a Bishop, and but one Bishop, and every Bishop had but one City, you see by what has been said, both these assertions are sufficiently prov'd to be false: though we had no other instance than in *Tit. 1. 5.* For this cause left I thee in *Crete*, to ordain Bishops, *κατα πόλιν* (that is) *καθ' ἐκάστην πόλιν*: *Crete*, is an Island that had in it a hundred Cities, and was therefore called *ἐκατομ πόλις* in the Reign of *Leopoldus* the Emperor, and *Ann* 880. there were but Twelve Bishops; but all that time, why should we imagine that they were all Christians? when the third great City of the Empire, *Antioch*, where Disciples were first called Christians, and bigger than any City, except *Rome* and *Alexandria*, yet had no more Christians in it, than one Church will hold, *Acts* 13. 44. Nay, *Jerusalem* (where our Lord was Crucified) had so few Christians forty years after, at the destruction thereof, that all the Christians being warned by God to depart, did depart to *Pella*; a poor little Village, says *Eusebius* (*lib. 3. c. 5.*) held them all.

But,

But, we will take it for granted, that *Titus* ordain'd in every City (in the Island of *Creet*) a Bishop, namely a hundred: And, which is not at all likely, that all were Christians (for till *Constantines* time, one Church held all the Christians in *Rome*; and one great Church in *Alexandria* held all the Christians there, as their Bishop *Athanasius* gives an account in his Epistle to *Constantine*, the Son of *Constantine*) yet *Heylin* in his *Cosmog.* p. 263, says, There are in *Creet* but two hundred and seven Parishes. then by that account the great Bishops will get but a Plurality, two Parishes for their Diocesses.

And ever since, that Bishops first *Monopoliz'd* so many Parishes, all under their Ecclesiastical Government: There has been no Ecclesiastical Government at all, but a meer Anarchy and confusion, as at this day, and has been the occasion of setting up so many Independent Churches, to the care of themselves and one another, for whom the Ruling Bishop could not possibly take care; Engrossing all Government, we have none at all but some silly face of it, in a poor surrogate and Register, that minds little else than to finger the Pence, and shear the poor Clergy and Church-Wardens twice a year, in Visitations, &c. Deliver your Purse; Poor Sheep escape better than we, they are clip'd but once a year, and the Master that feeds them has the Wool, but they that shear us poor Lambs, take our Wool, but feed us not; they have it for nothing, and their great Revenues will not satisfy, but (as I said in my naked truth) It is not a sin for a rich man to rob the Spittle?

Let such hard hearted Clergy-men, who have such exceeding many Flocks and Herds, read their Neck Verse, 2 *SAM.* 12. 5, 6. In *Nathan's* Parable of the Lamb, and the Sentence.

And *David's* anger was greatly kindled against the man, and he said to *Nathan*, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the Lamb four fold, because he did this thing, and because he had no pity.

And, what do they visit for? To see that all be Uniform; Pish! It is not to be done; they themselves are not Uniform, nor their Cathedral Worship Uniform with one another, nor with Countrey Churches, nor with the Act of Uniformity; And what harm? So all things be done decently, and in order, it needs not, by order of Uniformity; Nay, Pope *Gregory* the 1st Six hundred years after Christ, commends variety of Usages, *In una fide nihil officit—Sanctæ Ecclesiæ diversa consuetudo.*

Let them show us one such Diocesan Bishop as we have got in *England*, in the best and purest Times, or one Bishop that ever durst pretend to Govern the Church by Implicite Faith in others, for the first three hundred years, or any thing like it, in holy Scriptures or any reason for it, or any possibility to discharge that heavy charge; And I'll strike out Avarice and Ambition, as the great cause, and Surrogate a better Reason in the room, and be their Professeur; Nay, I'll stoop lower, I'll condescend to be my Lord's the Bishops Chaplain, and Apologist.

But, If all their skill cannot do it, then it is high time to Recant and Repent, that iniquity may not be our ruine; and to restore the Lamb four-fold: and because rich *Dives* had no more pity of his brethren, whom

whom the rich Diocesan calls (according to the Style in the Primitive Church) Reverend Brother, and Brother, but looks over the head of his Brother Elder, or Presbyter, as if a *Congé d'Eslier* had made him a *Saul*, and higher by the Head, when he only Struts (being Rich) and stands a Tip-toe, but is not a better man, nor a better Scholar than he was before.

It may hinder his Worth and Learning, rather, by Avocations, running from Ordinations, to the House of Lords, thence to the Council-chamber, thence to confirmations, thence to Visitations, &c. If these do not hinder a Mans Study and Improvement, I have lost my aim.

Let them but Read Mr. *Baxter's* Learned Book of Episcopacy, or Arch-bishop *Cranmer's* Opinion of Ordination; This latter a Learned and Holy Martyr, The former a most Learned and pious Confessor; or let them but read the New Testament, and there is little or no difference at all, betwixt a Presbyter, or Elder and Bishop; what In one Verse is called Presbyter, in the next is called Bishop; as *Bethlehem* the Town, is the same with *Bethlehem* the City aforesaid: And a Parish signifi'd the same with Diocesis.

But, in after times, when Christians Multiplied, if a Presbyter could not Watch over all their Souls, they allowed him a Co-adjutor, and for distinction and Precedency sake called him a Bishop, who sometimes had not one Presbyter under him, as aforesaid, most commonly, but one; and till Bishops began to Scramble for more Ground, and like other Princes to enlarge their Dominions and Jurisdictions, which was not till the Emperour *Constantine* made them so bigg, that In the Fourth Century, the great Work of Councils and Synods was Perambulation, to Mark out the Bounds of their *parochia*, their Parishes or Diocesses, to keep the Peace betwixt the Encroaching Bishops In that Fourth Century, called *Ambitionis seculum*, The Ambitious Century; not that Bishops In after Ages grew more humble, or were Examples to the Flock, In Self-denial, Modesty, Humility and Contempt of Worldly Grandeur, and (as they say they Vow'd In Baptism) to forsake the Devil and all his Works, the Pomps and Vanities of this Wicked World, &c. But then (first) they began to be ambitious of large Diocesses more than possibly they could (*επισκοπῆς* or,) oversee; then they got Journey-men, and Surrogates, and Registers, and Apparitors, and all that Tribe; to Feed whom, the Church Wardens are the Spaniels (Sworn) to Hunt and Flush the Game, that the hovering Jar-Faulcon, the Register, may Pounce them, (there's all) and make a Prey of Poor Sinners, never to be Redem'd, but by Silver or Gold.

The Golden Key always gets Absolution, which In Gospel Times, and the Primitive Times, never was purchased but with Tears, In the midst of the congregation (as *Jerom* of *Fabiola*, ep. ad ocean. *Episcopo, Presbyteris, & omni populo* *Collachry-mantibus*, &c. The Bishops, Presbyters, and all the People Weeping for Joy at those Penitent Tears; and at the Return of the Prodigal, mixing their Tears with his. (*Heb. 13. 17.*) Obey them that Rule over you, for they Watch for your Souls, as they that must give an Account, &c. A woful and sad Account must that Bishop make, when God calls him to give an Account, which will be very shortly.

shortly, of his Bishoprick, for he shall be no longer Bishop; How ought he to Tremble at the Thoughts of it? When in stead of Watching for the Souls committed to his Charge, he has only Watch't for their Purles; And instead of Guiding them, he has sent out Doctor's-Commons-men to Watch all *England* over in the Bishops Room: we Trace them by the Footing, at a Visitation, &c. What have they been doing? Citing, Admonishing, Excommunicating, Jayling, Absolving, (this Twenty Nine long Years) in all this Kingdom; What Penitents have they made? What Penance? What Repentance? Is it not a great Cheat that defeats all Repentance? By Commuting (as the Papists and we say) turning the Whores Sins (by which she got Money, they Joy in her, for they go Snips) into Money, and a few great Whores are enow to Maintraine all the Ecclesiastical free-booters in Doctors-Commons, she is the Thief that Pick's Men's Pockets, they the Receivers; Oh! the Jubilee's they make, when the Apparitor has found out a Rich Whore and a Rich Bastard; which (least they should mis) let the Church-Wardens look to it, for they Swear the Ecclesiastical Spaniel (always) to quest upon a Haunt; if he do not, he is forsworn; Oh; most Precious Ecclesiastical Discipline! that begins with Perjury, and ends with Mercenary Repentance or Bribery!

Why should not the King and Parliament be as careful of their Subjects Souls as their Bodies? For they also must give an Account: But, what an Irrational account would it be, if it was to be feared, that an Enemy should Land and Invade us at *Harwich* or *Canterbury*, to say, I have set a Watch-man upon the Top of *Paul's*, or (to make sure) upon the Higher Steeple of *Lambeth*? (call to the Watch-men) is the Enemy Landed at *Harwich*? How angry would they be at such a non-sensical Question? And say, Surely you are Mad; Do you think any Mortal Man can see from *London* to *Harwich*? Or, from *Lambeth* to *Canterbury*? There may be a Hundred Thousand Enemies Landed for ought we know; How is it possible for us to Watch and Ward at this Distance?

In the *interim* the Kingdom is well look't to, and the Coasts well Guarded, are they not, We are the next Door to Ruin, if more Watch-men be not set, and stronger Guards, which is easie and no charge, or expence at all, when the Pay (that two Watch-men have ingross) would well pay and maintraine fourty of as good Vigour and Ability, and (in some Sence) better-sighted, and better Tongu'd Watch-men, to Feed and give Warning; Or, are the wellfare of our Lands and Bodies only the care of Governours? And as for Mens Souls, one Watch-man is enough betwixt this and *Canterbury*?

But, (you'll say,) a Man is but a Man, he does what a Man can do? *Nemo tenetur ad Impossibilia*, I grant; But who bld him undertake such a Charge; that no Mortal can discharge? Who? Who think you, but Filthy-lucre, and Ambition.

The Council of *Sardica* in the Fourth Century, Anno 347. saw this Devilish mischief coming Trowling into the Church, and a perpetual strife and contest about the Borders and Limits, as Religious, as now at Doctors-Commons, about the Probate of Wills, and about Letters of Administration;

nistrat^{ion}; namely, who shall get the Money, whether the Bishop's or Arch-deacon's Courts of that Diocess where the Man Died, or else a Prerogative Gate, by the *bona notabilia*, of the value of Five or Ten Pounds, old doings there were; Wherefore the said Council made a Decree, *can. 6.* That no Bishop should be made in a Village or little Town, for which one Presbyter might well suffice; because it is not necessary to make a Bishop's See there, lest the Name and Authority be rendred contemptible. There were Three Hundred and Fourty Bishops there, which exceeded the Number of the General Council of Nice, and they took care for the Honour of their own Function, yet they add, That when the People in a Town shal grow so Numerous, a Hundred and Fifty was the Common stint for a Presbyter's Care and Cure, Then that Village deserves to have a Bishop, and ought to have one.

By this Rule, London had need have more than Fourty Bishops; And this would whet Industry, and make Men Study to be Work-men that need not to be ashamed, least the People should never chuse them, as of old they did, whereas now if they can but Buy an Advowson, or next Avoidance, or a Patron, &c. Let the People go whilte, they are their Feeders and Pastors in Spight of their Teeth:

But, how can Men Killish what is Cra'n'd down their Throats, as Canon's are serv'd, or given them with a Horn like a Drench? This makes an Immortal Feud and Disgust, generally, betwixt the Physick's Patients, and their Ecclesiastical, not Father's but, Farriers, that force open their Mouths, and pour down what they please; thus are the People Treated like Bruises rather than Men, and Christians, they are like to be good ones; But what cares the Reading Don of the Pulpit? He crys, I am Instituted and Inducted, come to your Parish Church, the Horse and the poor Ass must Graze where he is Ty'd; I'll feed you in spight of your Teeth: Ay, and Starve us too, in spight of our Teeth.

There is neither Reason nor Religion for this; If he were never so good a Physician of Souls, all he says is accepted with Prejudice, and Disgustful; for let his Portion be never so wholesome, it goes against any Wife-mans Stomach to be Drench't; this is the Fault (also) of our Constitution, and wonderful are the Inconveniences that follow this, as Antimosities Eternal betwixt Minister and People, Suits at Law about his Maintenance, for they Pay as they Hear, only so much as they are forc't to, and as for the Care of their Souls, they'll trust him no more than they will their Bottles with a Physician of another Mans choosfing.

Patron's will lose nothing by parting with their Advowson's, not a Farthing honestly; yes, you'll say, he may make it a Portion for his Daughter, or to his Waiting-Maid, to a poor Parson that will Leap at her.

But, this is the worst of Symonies, and such never thrives no more than other Symonists. a Curte attends it and blasts all; this Smock Symony; In other Symonies, Money makes the Mare to go; but in this, the Jade make the Parson Ride, that must otherwise have gone on Foot.

Besides, the most of the Livings in England are in the Kings Gift, or the

the Chancellors, or the Bishops, or the Universities, few have private Patron's, except Noblemen, Gentlemen and Papists, the former are all too Noble to Cyn their Advowion's, and the last, the Papists are very unfit, nay, they are by Law Incapacitated after Conviction.

It is certain, that, wh-rever the Carcase is, there will the Eagles be gathered together; every Man that is at a loss for Preferment, or for greater Preferment, will be sure to inquire, which is the way thither? And if Symony, Smock Symony, or a Ceremony be the way and the Door, thither the Clergy make Application, it is their great Aim and Study; thence comes the common Ignorance, Laziness, Dead and Dull Preaching, or rather Reading, because it is easie, most in request with the great Don's that can do not better, and is therefore more acceptable than the best.

But, If you make Merit, the only way to preferment, then you will have a Pious, Learned, Loving and Lovely Clergy, that will go Hand in Hand, and Heart in Heart with their People, and nothing thought too good for them; but, now what they get, is only got with Scrambling, in all places, especially in Pluralities.

By Pluralities, I do not mean Two or Three Parishes, for one Parish may be Ten times more a Plurality, (as *S. Andrews Holborn*) than Twenty Norfolk or Essex Livings in some Places.

And I wish, that the Right Reverend Clergy-man who was so Sagacious (as some little Animals are) to leave the falling House, and therefore left his Seat in the High Commission Court, least if he stay'd any longer, it had fallen upon his Head, would also be as Sagacious, as to leave his Inconsistent Pluralities; what sence is it for a Bishop to be a Deacon? For the due joining of (which two) words in Construction; *Subintelligitur, Avaritia.*

And (by way of Parenthesis.) now I have Named that High Commission Court, I cannot but remember one word used by my old Friend, Lord Jeffery, soon after in my Lord of London's case, repeated, viz. *Raptim*, we do all things here (quoth he) *Raptim*, rashly, in haste, without thinking, without consideration, without Writing, without so much as a Clark, or Register; Ay, the Wiser, for *littera Scripta Manet*, (but enough of that) and of Bishops, at present.

CHAP. IV.

Of Ordination, &c.

I Never could understand any thing by Ordination, but what Arch bishop *Cranmer* makes it, a setting apart Bishops; as a Constable, a Justice, or a Judge is Ordain'd for some special work.

And the greater and more Sacred the work is, the greater and more Sacred is the Ordination.

The Church, the whole Church did this in the Gospel Times and long after; so says *Jerom. Requiritur in Sacerdote ordinando etiam populi presentia*, the Peoples presence is necessary when Men are Ordain'd; nor as here, by a Mockery of this Ancient Custom, Ordaining Men in a Congregation, who are as Ignorant as the Bishop in Reference to their Person, Conversation,

The Conclusion.

versations, Learning or Abilities; but, in the Purest and Primitive Times, they were always Ordain'd by the Church, as well as in the Church, and sometimes by Laying on of Hands of the Presbytery alone, as *Tim*; and sometimes by the whole Church, as *Barnabas* and *Paul*; the Laying on of Hands was only a Jewish Custom or Ceremony. Pointing out the Person Ordain'd, it was not the hands did any thing, none are so foolish to think that except Verrue could go out by touching, as when our Saviour touch'd the Woman (not willingly) which had an Issue of Blood; none are so Blasphemously silly as to pretend that; indeed the Sign is taken often for the thing Signified; as, for this Cause Bow I the Knee to the Father; and *seu stantibus non staret mundus*; and, neglect not the Gift of God that was given thee by the Laying on of the Hands of the Presbytery; by all which Ceremonies of Kneeling, Standing and Laying on of Hands, is only meant Prayers made when they were in that posture; now, who can imagin then that the Presence of a Bishop is more needful than the Presence of the Presbyters or People, except he could Pray more heartily, and more Spiritually than the rest?

Which he usually was supposed to do, because his Worth, (not his Friends, Relations, Money or Kindred) advanc'd him, in Gospel Times, and in the Primitive Times: When Timothy was Ordain'd a Bishop, the Presbyters only did it, except Presbyters and Bishops be only two Names for one person, as undoubtedly they are; after-times did distinguish them, how? Only by Precedency, as the Chair Man of a Committee, the Speaker, he that in Sessions gives the Rule of the Court, but no better Men, nor other Character than his other Brethren the Justices, or Members, except for Order sake Precedency.

And therefore for Order sake, the Bishop with the Presbyters, or the Presbyters, or (in default) any Church Member, or the whole Church, might have Laid on Hands, as well as have Prayed at an Ordination, thus when the holy Ghost had chosen *Paul* and *Barnabas*, they had their Mission from the whole Church, *Acts* 13. 2. 3. *Jerom* and *Chrysostom* agree, that there is no difference betwixt a Presbyter and Bishop, but only Ordination; and that was by Custom, as the best man, not as the sole man; he never could Lawfully Ordain but in his own Church, and his own Church Members only, and by the consent of the rest of the Members; for Bishops, for Three Hundred Years after Christ, had no more Souls in their Diocesses than they were intimately and familiarly acquainted with; this makes *Chrysostome* say, that notwithstanding the Custom of a Bishops Presence at Ordination, yet betwixt Presbyters and Bishops there was little or no difference (*Homil.* 11. in 1 Tim) *ὅπου τὸ μέτρον*, very little difference: and in Scripture times nothing at all; *Theophrast* calls it, *serme nihil*, next to nothing; namely, Precedency; but the Church in Scripture, or the Faithful, Ordain'd as many Bishops as was needful, and may not Presbyters Ordain now, without a Bishop's Presence, as well as of old in Scripture Times, or as well as Bishops do Ordain Arch-bishops and Metropolitan's?

But, in Holy Writ, if any had the Precedency, the Presbyter had it. The Presbyter's that are amongst you (saith St. Peter, I exhort, who am also a Presbyter, 1 Pet. 5. 1. no greater Titles of Honour can be gi-

ven than what Age and Nature gives, thence comes, *Sieur, Monsieur, Syre,* and *Sir*; or *Father*; *Mariam*, a diminutive, of *Dame*, or *dam*, *Madam*, *my dam*, or *Mother*; and Age being Honourable, the greatest Title of Honour is thence deriv'd, *Senior*, *Seniore*, *Seignior*, *G* and *Seniore*, in *Spanish*, *Italian*, and *Lingua Franca*; *Presbyter* amongst the *Greeks*, *Elder* or *Alderman*, or *Earl*, all is one derivative from *Seniority*; so that if People be Ambitious of a Name, *Presbyter* or *Earl*, *Alderman* or *Earl* of the Church, is far before *Overseer*, or *Bishop*; whose *Dioecesis* was at first nobler, than that he might easily *Oversee* it, or *see over* it, now it is *Monstrous*.

The burden of a *Bishop* is so great, and the danger greater in *Male-administration*, that *Chrysostome*, *Homil. ult. 23. c. 13. in Heb. 12. 17.* says, *τι ληγεις? ἀγρυπνεις? κινδυνον εχ ει κατα της αυτης κεφαλης;* *Weariest thou? Dost thou watch for Souls? Yea,* and at his peril too; Does not the Horrid Hazard threaten his Head?

But, what cares some Men for the Thunder of Heaven's Vengeance till it fall upon them, they are *Stouter* than those two *Archeistical Emperours*, *Tiberius* and *Caligula*, they would Run under Ground in *Vaults* and *Caves* when it Thunder'd; but some are as unrepenting as the High-Priest of *Rome* called *Julius Caesar*, that notwithstanding that he Read *Divinity Lectures* in *Rome* to the People, was the greatest Robber and Murderer in the World and Sacrific'd to his Ambitious and Greedy Rapacity, the bravest Common wealth that ever the Sun saw; but he fell in the height of his Jollity, and to shall all miserably, whose Portion is, as they desire, in this Life only.

In short, the difference berwixt *Presbyter* and *Bishop* in *Holy Writ* is nothing at all; no nor in *Ordinations*: As in *Africa* *Presbyters* did *Ordain*, and so now, at this day, in *Germany*, *France*, and in the most *Protestant Churches*; And must we *Schismatize* from *Scripture*? And from all the *Protestants* in the World to follow a Custom they got into the *Greek Church*. (Fourty Customs they had besides this contrary to *Scripture* Customs) *Chrysostome* being a *Greek Bishop*; and *Hierom* though *Writing* in *Latin*, yet dwelling and conversing amongst the *Greeks*, but would never make so bold a venture as to be a *Bishop*, in those times in the *Fourth Century*, when the Task was fourty times easier, because the *Province* or *Dioecesis* was fourty times less, nay, a Hundred times less than now in *England* and *Wales*, besides *κατα πολιν* (make the most on't) is but *per Civitates*, amongst the *Cities*, which being a Hundred in *Greece*, and the *Parishes* but two Hundred and Seven, and not a Tenth part *Christians*, this *κατα πολιν* is only silly Construed to make such Havock as it has both in the State and all true Devotion.

Yet Men drink *Healts* to the Prosperity of the Church of *England*; they mean hereby a good Health to the *Protestant Head* of the Church, and the *Protestant Members* (the only True meaning) with all my Heart, let it pass.

But, if by the Church of *England*, they Scandalously mean, thereby only the great *Dioecesan's* that cannot possibly Watch over *Souls* except by Implicite Faith in the *Black Guard* of *Apparitors*, *Summers*, *Reefstons*, *Proctors*

Proctors, Canonists, Lay-Vicars, Vicar-Generals, Commissaries, Officials, Surrogates, (or I do not know who) at the General Rendezvous, and Head Quarters at Doctors-Commons; What an affront is this to the True Protestant Church of *England*?

I grant, that the Papists have all this whole Ragged Regiment, and by the same Names too, and for the same Service in their Popish Muster-Roll.

But, God forbid, That the Reformed Church of *England* should significantly differ from Popish Church Discipline, not so much as Nominally, and so little really, and to purpose, that some have only been Starved to Death in a Jail, and many Hundreds (and their Families) undone, whilst the Smith field Fire's were fierce indeed, but the Tortures did not last long; Our Merciful Hands made Men feel Death long and often, before that King of Terrors was permitted to end the Pains: Oh! blessed Reformation!

Yes, you'll say, our Library is in English, the Mass Library in Latin; and the Saints are omitted; and *Te Deum* is sung in English, or half Jabberd over unintelligibly after the first Lesson; We prattle thee, O God, we Acknowledge thee to be the Lord, All the Earth doth worship thee, &c. All the Earth? I wish it did; but in my little Travels, I know it is false; for more than half the Earth are Infidels to this Day; There we are out of the Truth, whatever be the Tune; And why do all the People say this Verie? There's no Rule, no Rubrick for it? Or, is it because the Ministers are wise and know better things, and therefore will give the foolish unthinking Mimick's leave to tell that false Story.

But, I am quite Tyred, It is endless to find fault; I had much rather see it amended; the Common-Prayer-Book is the more Amiable to me as Old Gold is more acceptable than New, It has been long Tried and has endured the Test pretty well, which is more than can be said of any other Desultory Prayers, that like New Guineas may many times be Counterfeit; but as the most Tried Gold will well endure, so it may sometimes need the Refiners Fire.

But as for the said Black-Guard of Sumners, Surrogates, Apparitors, Informers, Registers, &c. that Live by the Sins of the People, It is as much beyond the Art of Man to mend them, as it is to mend a broken Cob-Web, and when you have us'd your utmost skill, it will not quit cost: I have Studied the Point, and yet am I not one jot the better Artist at it, than I was Seven Years ago, when my advice (in my Naked Truth) was to dress them according to the Vertuoso's Receipt, to dress Cucumbers, viz. After you have wash'd them, in several Waters, then Salt them, Pepper them, and lastly, the surest way to prevent their Malignity, is to throw them on the Dunghill.—A Race—To bring the Pillory in Disgrace. *Fringes consumere nati*, as if they were born for no other end, but (like Rats, Mice, Polcats, and other Vermin) to eat up the Victuals, Hunt about for a Prey, and Run Squeaking up and down.

Never was there such Church Discipline, and such Ecclesiastical Fellows to Manage it, in the whole Christian World (except amongst the Papists) they indeed have the like Harpyes, but every private Priest there

there is more than a Bishop here, can take Confessions; search their Entrails, and enjoyn Penance.

Whereas we are Cumber'd with the same great Diocesan's, but every Priest there has Power to Rule as well as Feed the Flock; and the word *νομαρχος* (in 1 Pet. 5. 2.) Signifies both, to Rule and Feed; God commands both to every Presbyter, but the Bishops Couer-check God's Commands, and will take all the Weight upon themselves, with the help of Sumners, Notaries, Register's, &c. Well, God help them, and forgive them; they can take the Charge, and strive for it, and think it a great Honour; Ay, so it is, if rightly discharged; (which is impossible in our present Circumstances) therefore have a care that the great Honors be not too great an *Onus*, a Burthen heavy enough to break the Back of any Mortal; no Apostle durst undertake it, but took care to leave Resistinary Bishops in Creer, one for every Two Parishes, when the Tenth part of those were not Christians neither; but the generality of our People also differ from Infidels only in Name, or the Baptismal Vow of Surrender in Baptism, (if ever they had any) and is not worth a Rush; nay, it is worse than nothing, by the Perjury.

And in Italy at this Day they have many Diocesses that are not half so bigg, nor by half so Rich and Populous as the Parishes of St. Andrews, Holborn, St. Margarets- Westminster, St. Martins, Stepney, St. Giles, and many others? yet not any of these, is thought a Charge great enough for one single Shoulder under the Bishop; whereas good St. Augustine knew not how to discharge alone the Episcopal Work of little Hippo, without Co adjutors; and in the little Territory Adjoyning, there were many Bishops, (as one at the Castle Synica, near Hippo; another at the Castle Euslula, ad Ecclesie Hyponensis Parociam (*August. de Civitate Dei*, l. 22. c. 8 *Epist.* 261. *Epist.* 68) *Ecce Interim Episcopos nostros, qui sunt in Regione Hyponensi. ubi a vestris tanta mala patimur, convenite: Assemble our Bishops, that are in the Territory of Hippo, &c. Bishops that had a City to Govern, did not use to Bishop it, in the Territory Adjoyning; the Bishop of Rome never pretended that his Diocess of Rome reached beyond the City; for at this Day there are Forty Bishops in the Territory of Rome and of old, there were Sixty Nine Bishops there, and not one of their Diocesses is so Great, so Populous, and so Rich as St. Andrews-Holborn.*

Pope Innocent I. (*Epist. ad Descentium Episcopum Eugubi. Ep. c. 4*) *cum omnes Ecclesie nostrae intra Civitatem Constitutae sunt.* All the Churches of my Diocess are within the City; and *Acts* 14. 23. A Bishop or Elder had but one Church. And Bishop *Usher* (*Irish Reliq.* p. 63.) says, that the Diocess of the Bishop of Dublin in Ireland, did not Reach over the City Wall; *tantum intra muros exercet Episcopale Officium.*

This which I have said is enough to plous Bishops; but to such as are given to Filthy Lucre, nothing will satisfy but more Mammon, more, more; even Pope Leo himself Condemns such Bishops, saying, *Dominari magis quam Consulere subditis querunt*, They make it their business to Domineer, but not to Consult the Welfare of those under their Charge: Pope Gregory Appointed Twelve Bishops in the County of York, (*Respon. ad 8. Interrog.*)

Surely,

Surely, our Bishops and great Doctors have contemptible thoughts of the Common Prayers, as a Mean, Underling Office, or else, why do they put mean Underling Curates, and Singing men, Sadlers or Cobblers that can Sing, and therefore, made Deacon's to serve to Read Prayers and Sing them, to some Tune; and as soon as that Drudgery is over, then away goes the Queristler to his Shop, whilst the Doctor and the Bishop reserve themselves, for the Topping Pulpit. If they say any thing, except *benedicite*, leaving the Common Prayer to Readers, some School-boys, not yet emancipated from School-dames, will Read more Audibly and distinctly than many of them: In short, the Common Prayer, if mended will serve for a Crutch to the Lame; and though I, blessed be God, need none, yet, the Crutch must not be thrown out of the Church; for then you must throw the Parson after it, generally, all England over: The Common Prayer-Book? Oh! 'Tis all in all, it is a Crutch to the Lame Parson, Eyes to the Blind Parson, and puts Words into the Mouth of the otherwie, Dumb Parson; nay, it is Ears too to the Deaf Disciples, and Mymick Ceremony monger, the very O-acussilcon of the Spirit; Therefore, here's my Hand to it, it shall have my Vote, for my poor Brethrens sake; upon condition, tho' that it be not Gramb'd down other Men's Throats, that need not be so Fed, but can Chew what they swallow; and also upon condition, That we do no longer exclude a great part of Holy Scripture to make Room for *Tobit* and his Dog, I mean, The *Apocrypha*.

Have we not *Apocryphal*, and unscriptural Ceremony-mongers enow that fill up the Steeples and High Places in the Church, like a great Crack't Bell, that is good for nothing but to fill up the Vacancy; But must *Apocryphal* books too Juggle the Holy Scriptures also out of the Church? You'll say, the Mass-book did it before we did it: Yea, that's true; so a Popish Interest also possibly brought this great Crack't Bell into a Protestant Steeple; (What does it do there?) there it hangs, but had never been hang'd so high, but that it was crack't, and good for nothing but to give an unintelligible and Jarring sound, to keep out a better, and in room of a better, it will serve well enough to make up the number of the *Yea's*, and the *No's*.

Well may this Crack't Ceremony monger dread a wise and a pious, and honest English Parliament, more than he fears either God or the Devil, more than Heaven or Hell, lest they spy this Church-Cobweb, (though it hang aloft) and sweep it down, or new Cast this useles Crack't Bell.

You may know him by this certain mark; for conscious of Guilt, and of his own uselessness and Futility, (through well-grounded fear) like the murmuring *Israelites*, he longs for the Flesh pots of *Egypt* again, *Egyptian* or Popish darkness, which has cover'd (as darkness does) all his faults, this Pope *Joan* (in the dark) has been as good as my Lady) and a Popish King (he joyes in) to chuse, rather than Angels food, *Manna*, (What is it?) he knows not, he relishes it not.

For he loves Popery in his heart (as the Carpenter loves his Ladder) because it helps him up so high, to overlook his betters; Well! let him (even) march then, after his Brother *Carpwright*, he is fit for nothing

so well, as to read Common-Prayer in the French Protestant Chappel in the Castle of *Merli*.

Thus have I run him to an Inavoidable Dilemma, one of the Horns whereof must Gore my Ceremony-monger; for, if he obstinately persist in his Irrational and Illegal Ceremonies, the Law and the next Jury deprives him by his own Celebrated Act, The Act of Uniformity, which condemns all Ceremony-mongers, and all Ceremonies, not contained in the Common-Prayer Book; and then the King may in the Vacancy (without Invading any mans propriety, like Queen Elizabeth) put this unprofitable and impossibility to be performed Nulance to its proper use, and to a good use.

But, if he Recant, Abhor, Repent and Forsake his Illegal and Popish-like Ceremonies, we have got the day, he is converted to be a good man; and will then voluntarily relinquish that burden, which no mortal can bear, for fear of the Torments Eternal, which none can bear; the saying of St. Chrysostome (in Heb. 13. 7. Homil. ult. 24.) will penetrate his hard Heart and cleared Conscience *θανμαξω ει τινα εστι των ορχοντων σωθην* &c. I wonder in my heart (says he) how it is possible for a chief Bishop in the Church to be saved, &c. High Priest Aaron said, *Nolo Episcopari*, Moses also was as loath to come into the Collar, Send by the hand of whom thou wilt send, said he, in a Per, to God Almighty; foreseeing the dreadful burthen: St. Chrysostome in that Homily says in effect, concerning a great Bishop, as one said of an Executor, viz. If I had a mind to send a man to the Devil, I would make him my Executor, and if I had a mind to send a man to the Devil, I would make him a great Lord——Bless me! That vain ambitious man should hope to climb Heaven by that very sin of Haughtiness and Pride, which made Lucifer a Devil.

I well know that in this Juncture, every Projector is full of his Notion, which may do well too in *utopia*, but is not practicable here.

And I'll Answer such well-meaning Noddles (as a grave Senator of Old Rome did his pious Friend; that brought him an excellent Model of Government) my Friend? This would do well in Plato's Common-wealth, but it is not feazable for us who live in the Dregs of *Romulus*.

But nothing is here propos'd but what is easie, good for all, sound, pure, primitive and practicable, as well as profitable, and hurts no body, no nor the great Diocesan and sleepy fat Prebend, in their present Incumbencies and Possessions, if they can (with a safe Conscience) continue them.

For St. Chrysostome is bolder with such Bishops as are so addicted to filthy Lucre, that he quite incapacitates them for the place, (Homil. 2. in Ep. ad Tat. c. 1.) *ο περι τα χρηματα χολαξων, &c. εως ανωστου*; hic ut indignus Sacerdotio est removendus; let him be Depos'd, say Degraded, as unworthy of that holy Function.

Some Repairs of necessity must be done, as the Wisdom of a Pious King and Parliament shall think meet, upon those that have by their silly, illegal, and poppish, and Popish-like Constitutions and Ceremonies, re-

duc't all true Devotion to a meer Pharisaical and Out-side Superstition, (which is also very silly and non-sensical) to boot.

Does not St. Cyprian tell us, (Ep. 68.) That in the Ordination of *Sabinus*, the Bishoprick was conferred upon him by the Suffrage (that is, the Vote) of the whole Fraternity, or Brethren, and by the Judgment of the Bishops that met together in our presence? &c.

That Exhortation in the Common-Prayer-Book, before the Communion; concerning the quieting of a troubled Conscience, (when the guilty person thinks himself not qualified sufficiently for the receiving that blessed Sacrament) gives the Minister power of Absolution; that is, power of the Keys, the Church Keys [good reason] of his own Church, whereby I judge, that every Minister has power to loose what any Register, or Bishop, or Surrogate, has bound, if he think fit, tho' they also have bound the Spirit down to Hell, or his body afterwards lies bound, for want of Absolution, in a day; I think, a Minister has power, like *Orpheus*, to fetch him back from Satan, but not from the Jailor; Is not this to give the power of the Keys to a Minister by the Statute or Common Prayer Book, which the common practice or Canons do not allow or admit? This is to give and take again; this is to give we do not know what; this is to give the great Bishop more eyes, than those same large eyes, called Archdeacons; this is to give Ministers the power that Christ gave them, to Rule and Feed, for *ποιμαίνει* in 1 Pet. 5. 2. Signifies both Feed and Rule, and one as much as the other, God has joy'd them together, and wo be to him that separates those whom God hath joyned together, only to gratifie his own ambitious and avaritious Claw, that grasps more than it can possibly hold, and by endeavouring to be Mr. *Do all*, becomes Mrs. *Do ill*; this is to mock the Presbytery, give and take again: this is just like the silly Charm, *In-Dock, Out-Nettle*. *Ye shall*, saith the Statute; *Ye shall not*, says the present Discipline; here is wise work, and most confounded clashing, and irreconcilable Ministrations Ecclesiastical; well, it is well (in Apology) that we can say, it was made in haste; but, we have had time to mend it: Yes? but, those that *Steer'd* then, must have acknowledged their Frailty, Weakness and Mortality, which flesh and blood cannot deny, but is most unwilling to grant and confess; which Popish (*English*, not *Italian*) pride, I fear, will put in a Caveat, as formerly, against Reformation.

Never could any Bishop or Priest, (with whom I ever yet did discourse the point, either here or beyond Sea) alledge any Reason, why the Presbyters should not be helps in Government, rather than silly and Rascally Registers, Sumners, Officials, Canonists, &c. except that the work being divided amongst his Brethren, in time the Wages would be divided also; whereas the other Free-booters Ecclesiastical, or rather Mungrels [party-per-pale,] Lay-Elders, went, no purchase no pay, and perhaps gave Money too, to purchase such a spiritual Letter of Mart; Ay, and get good Booty too by the Ven-ure.

In short, such monstrously bulky Bishopricks, as now we have, has formerly been found too dangerously big for the King and Kingdom, as well as uneasy for the people, and [like a Shoe, too big] useless, except

cept it be stuff out with those said refuse Stuff and Excrements, Summers, Registers, &c. or, If a great Shoe be too disparaging and disagreeing a Metaphor for such High-Top-Knots Ecclesiastical, (the Pride as well as the Mode of our High Church-Men) I'll compare them to the poor body that has got the Rickets, which starves the poor Limbs, to make a monstrous great Head, stuff like a Bladder, sometimes with more Wind and Vapour than Brains: Verifying the Proverb, *A great Head and little wit*; not, that the Diverb is always true, but it is often so when a Whore or a Jesuite made that great Head; so, that the Head had never grown so Ghastful a Portent, had it not been for a very carnal Heart.

Metinks it looks like *Tom a Lincoln*, (the great Cathedral Bell there) too big for use, or to call men to Church, it would well make ten good and useful Bells, if well Cast, whereas now it serves for nothing but a show; and only the name Rings all the Kingdom over, but good for nothing but to be gaz'd at, and admir'd by Women and Fools, for its huge Dimensions: And is certainly a too much overgrown thing, since the days of the Martyr *Ignatius*, Bishop of *Antioch*, and contemporary with some of the Apostles, when he says, Every Altar should have a Bishop, meaning certainly a Presbyter, or something very little different; Nay, in his *Epist. ad Smyr.* he says, *It is not lawful without the Bishop to Baptize, or hold a love Feast, or any Ecclesiastical Assembly*, &c. Certainly then a Bishop was not Omnipresent, or an Ubiquitarian, or else nothing like to the Bishops Office (at this day) amongst us performed.

Shall we call those separate Congregations, Schisms, from the Catholic Church, when they keep to the Primitive Rule from which our Constitution has swerv'd? What *Vice* Avarice and Ambition had in making such a Constitution by President from the Hierarchy of *Rome*; let others judge, I shall not Dogmatically determine.

But, (some say) Tho' the Bishop cannot see from the Cathedral what is done all over the County, Shires and Towns of his Diocese, yet he can Ride about, and go the Rounds, and Visite them; and so he is bound to Go or Ride once in three years.

And what Improvement is made by such Triennial Visits In any thing except his Purse, and the thing he calls Confirmation? Can he possibly be a sufficient Shepherd and Bishop of Souls, or Physician of Souls, that has not so much as spoke with, or visited one of a thousand in his Diocese?

Nay, grant that he do nothing else all the year (if it be not a Parliament year) but visit his Flock, we'll grant him for every Town, Village or Parish two or three days in one year, and by that account, in that two days, he cannot have Examn'd above the tenth part or Tyth of the Parish, nor heard their Causes and Complaints, for above one tenth part, and what shall become of the other nine? Nay, what shall become of that same tenth part till the next years visit; the Patient may be dead in that time, as well as all the nine, that get no relief from his Episcopal hands.

Oh! but other Curates, Journey-men, and Apparitors, &c. do the Work for him; that Surrogated folly has been sufficiently Answered already, not but that sometimes he may by Implicite Faith, shooting at Rovers, hit the mark, but it is as the Blind-man shot the Crow, more by Luck than by Wit.

In short, when a bounteous Prince publishes the Banes betwixt a needy, greedy Doctor, and a great Fat, Bulky, Unwelldy Bishoprick, the Match is soon made up, generally, tho' Conscience (startled a little at the Tremendous Account and impossibility and Impotency of performance) does whisperingly perhaps forbid the Banes; Avarice and Ambition are leud and loud Speakers, and can soon silence the Whisper of a Conscience, that like some drowsie Judge, is scarcely awake, when he passes Sentence: And the Contract once Solemnized publicly in the Church, the Divorce is not so easie.

No? Is not the Divorce easie in case of Impotence, and Impossibility of giving the Church due benevolence, the only design and end of such a Contract? The Civilians cheat us, if such an impotence be not a sufficient, a lawful and necessary cause of divorce; Nay, worse, It is (some say) *ipso facto* void, where there is *Error persone*, or not a fit man for the turn: But, I'll urge no Parabolical Arguments so far as, (if I list) I can make them go; If before God, and *in foro Conscientie* they can answer it, I leave them to those two Judges; Is it any wonder to see a Church barren and unfruitful of any thing, but Puppet-like, and Apish, as well as irrational Ceremonies, superficial and perfunctory Devotions, (the only fruits of such Decrepit Sons of the Church) which are begot, when Impotency is supply'd by Fumbling Registers, Apparitors, Lay-Chancellours, or Lay Elders, and forsworn Church-Wardens?

St. Paul (indeed) had upon him the care of all the Churches; namely to advise them, and leave Presbyters and Bishops to Guide, Rule and Feed them, but, did not Excommunicate, or Ordain by Implicite Faith: When Presbyters were Ordain'd, he left the whole Government and Management of the Church to their care and prudence; but he never undertook the Load of a whole County, two or three, upon his own single Shoulders, least with such a Weight he could never mount Heaven, but rather be cast down to the neathermost Hell, and become a cast-away by Male-Administration, and Impossibility of performing that Office and Undertaking. The Apostle himself could not manage a Plurality.

A Plurality? What's that? Not such a thing as it is commonly taken and accepted to be, viz. two or three poor Parishes; for one Parish (such as St. Andrews-Holborn) has twenty times more people than twenty Countrey Parishes, so unequally are Parishes divided, both as to Numbers and Estates: A Plurality then is more people than any one man can probably visit and regard, either by reason of their numbers, or distance of place; no men did rule or feed the people (in the Scripture times, purest and primitive times) by Proxies, Journey-men-Curats, Sureties, Registers, Surrogats, or Implicite Faith; 'tis Non sense all over, as well as Irreligious, until blind men can learn to see (as our great men do now) by other mens eyes, and implicite Faith: I grant, that the blind Beggar of *Bednal-green* did do his business by the eyes of his Dog and a Bell, and got (they say) thereby a great Estate; but, still, in Spirituals, it will not hold good, and if it would, it would be no great honour for a Bishop, to be accounted, the great Blind-beggar-Ecclesiastical; yet, so he must al-

ways beg the Question, and do his great Church-works, by blind implicit Faith, or else he cannot possibly do business.

Therefore, some Repairs must of necessity be done, and in time too, or else a Church so Cr. zy in her Discipline, and so Non sensical in her Ceremonies, cannot stand long, properly how we can.

The Papists upholds theirs with Dragoons, Constables, Jaylors, Sumners, Registers, Hang men, and the Inquisition, with Curses, Anathemas, Capitales, Tortures and Jayles; if any body make Experiment of Like Props, they'll find them rotten, and give them the slip now in these days, and God help us, when Governours (whose duty it is) to Reform, do neglect so long (as fifty years ago in Scotland) till the people could bear no longer, and took them to do; but the people are but Tinker-like Reformers; if they mend one hole, they make two.

Force and Jayles, Impositions, &c. might do in the Days of Ignorance; A German Writer tells us, ' That the people were so silly there, before Luther's time, and so Devoutly priest-ridden, that if the priests had bid them, they would have Eat Grass, as our Asses and Jades do.

But, those happy Days are done and past; nor must we expect such success; formerly the Priests were the only Clerks, the only Schollars, and the Gentry went to no School, but the Dancing-School; but now quite contrary, the Gentry are the most Accomplish'd Virtuoso's, in true knowledge, and the great Accomplishment of a Clergy-Ceremony monger, is to go to learn his Cringes, bowings, and Alamode postures Ecclesiastical at the two Academies. (those two Fountains) of such Dancing-literature, and modish Ceremonies; wherein, being pretty well improv'd in Seven Years, in his hor and long a Skirmish of *Ergo versus Ergo*, is but Addressing to some call Chamber-maid, or Groom to a Patron that has a void Living in his Gift and he is forthwith, by the help of Implicit Faith, made free of the Pulpit; This may be done, because it is frequently done, and then the Flock are no guideable by such a Novice; but go to the Conventicles, and seek out for better Pastures; What then? Then they are pretended; and what then? Then the Registers Shears them, takes their Fleeces, and let's them go, to garner more Wool against the next Clipping-time, the next Visitation, which begins (as all other matters of that Nature) with a *Nomine Domini*, a Sermon, then call over the Clergy, to be ready to pay their Visitations to the Registers, whilst the Bishop's great Eve. Mr. Arch deacon is getting himself a Stoup to his Dinner, with Wine and Oysters; the next Question is — Is Dinner Ready? Then, after Dinner, call what to pay; there the poor Clergy must pay again after Dinner, when they had pay'd for it once before, in their Procurations, and Synodals, before they Eat a bit; well, the World grows worse and worse, Old Bishop Humfrey, Late Bishop of London, did, indeed, makes us pay our Vices, or Procurations (intended and given at first) to bear charges, and pay the Common Reckoning, and so he did; we never pay'd Twice, but that Innovation came in, as soon as he was Dead.

Then after Dinner to Church they go again, (when the Clergy are Shorth to do as much to the Church-Wardens, and Swearing them to be forsworn (for no Man ever did or can keep that Oath,) sometimes a Church-War
do

den pays Four or Five Shillings, sometimes Two Shillings and Four pence; the *Sell-Soul* seldom refuses ready Money, then take in their *Presentments*, and having thereby notice where the *Covv lies*, by the help of his *Stalking horse*, (the *Apparitor*,) he catches some to be sure in his *Net*, whence they never escape, but with the loss of some Fathers at least.

Well, may the Fops say, *Here's a Health to the Church of England*, for never did any *Sickly Church* stand in more need thereof; If by the Church, they mean, the said *Black-Guard*, and *Ragged Regiment* of *Sumners*, *Jaylors*, *Sworn* (I had almost said, *forsworn*) *Church-Wardens*, *Apparitors*, *Registres*, *Surrogates*, *Officials*, and *Ceremony-Mongers*; here's an *Ecclesiastical Body* of a Church for you, the like of it is no where in the World; for though the *Papists* have the same Tools, and for the same use, and by the same Names called and known, yet every *Priest Secular*, besides the *Swarming Monks*, and *Itinerary Friar's*) performs more *Ecclesiastical Discipline* in their way, than the best *Bishop* does here, in making *Penitents*; Is it not high time for our *Governours* to Imitate our blessed *Saviour*, and make a *Whip* of small Cords, and *Slash* these *Ecclesiastical money-changers* out of the Temple?

When *Currs* get into the Church, the *Sexton* does not stand asking how they came in (when he sees the *Doors* stand open) but *Whips* them out: Even so, it is a folly to spend time in inquiring how these *Ceremony-mongers*, and *Ragged Regiment* got so high into Church, but *Slash* them out: For tho' the favour of a *Jesuite* or a *Court-Whore*, might have done Wonders in putting a great *Fapping-Cap* upon my *Ceremony-monger's* Head, yet I cannot imagine how they could open his *Skul* and put in more *Brains*, except *Schollars* and *Wits* could be made, (like *Knights*) by *Dubbing*, or as *Kings* make *Lords*, by *Letters Patents*.

Not, but that the *Vulgar*, and the *Fool* himself thinks himself some body for *Wit*, and *knowledge* (forsooth) *Virtue* and *Valour*, more than before his *Father* or *Elder Brother Dyed*, or before he got (I know how) to be a *Court-favourite*.

But, *Anatomize* and *Rip* him up, and you will not find him to be made of *Clay* one jot more *Refined*, then the other *Mortals*, by the *Sound* or *Title* of *Honour*; but he that was a *Fool* and a *Goward* before, is to still, tho' he had *Fools Fortune*, the luck to have a *King* for his *God-father*, and to give him a *Name*, but, in all other respects, he is just as *God Almighty* made him, and as his *Sin* and *Ignorance* has *Polluted* him, only a great deal more *Lofly*, and *Confident*, (I dare not say) *Impudent*, *Proud* and *High*.

But the *Canons* of our Church, now in force, I'll prove, foreseeing the *Arrogance Ecclesiastical*, took care (as well as our *Saviour* did) to prevent it; nay, even in *Minute matters*, such as that, namely, That a *Bishop* should not suffer a *Presbyter* (his *Reverend Brother*) so much as to stand bare, or keep off his *Hat* in his *Presence*, and Imitate our *Saviour* in *Washing* his *Disciples Feet*, both of those *Significant Ceremonies* had no other meaning, but the *Ruin* of *Prelatical Pride*, which begun amongst the very *Twelve Apostles*, as soon as ever they came from *Receiving* the *Sacrament* or *first Holy Supper*, they fell a *Justling* each other for the *Place*, bel-

at Strife amongst themselves, who should be Pope, or Arch-bishop.

Just like the Mother of *James* and *John*, the Love of Prelatical Pride made her Pray (such was the height of her Devotion) that her Sons might sit Cheek by Jowl with our Blessed Saviour upon the Throne, one on the Right Hand, and the other on the Left, let not my Ink, herein, seem too Corrosive; it is the more proper Remedy to cure this spreading, Cancerous and Ecclesiastical Ring-worm, that defaces the Beauty of a Church-Man, making him more like *Lucifer* than *Christ*, who was meek and lowly.

I have compar'd *Papish* Prelacy (which I have seen beyond Sea, as well as Read of) with our *English* Prelacy, and I profess in the presence of Almighty God, and before Men, that I could not discern any the least difference, within nor without, more than what was between two Crows-Eggs; no *specifical* difference, but mostly *Individual*, and where there is any difference, the *Papists* have much more Reason for theirs, than we have for ours.

For an *Italian* Bishop has not the Hundredth part so big a Diocess, neither in Numbers, nor Extent, as is the Bishoprick of *London*; nor scarce a Twentieth part of the Value; and yet in that little Extent of a Diocess he has a hundred times more Presbyters to help him in Discipline, or Penitance, than the Bishops of *London*; we are suffered indeed (if we please the Bishop) to Preach sometimes or to Feed, but as to Church-Discipline, we are just to many *Cyprians*; [the *Papists* defraud the People of half the Sacrament, and the Bishops take from their Brethren the Presbyters half the Work of a Presbyter; that they may be the *Domini Doe all's*, and yet they cannot do at all, except by Self-Soul Registers, and Sumners, of whom a Presbyter is but the meer Echo: What a Church have we got? The Ruling Elder, in Scripture, is worthy of double Honour, but especially the Preaching Elder, that Labours in the Word and Doctrine, but quite contrary with us: For the Preaching Elders is no body to the Register, Bishop or Arch-bishop, who if they be not Ruling Elders, are some of them nothing at all; for Preach they do not, Rule they cannot, except by Proxy, Sureties or God-father's, and Implicke Faith; Where lies their chief use then, more than of old, *obsolete*, and Antiquated Statutes, long laid aside amongst old Almanacks, and out of Date?

Ay, say some, but old things and old Men must not be cast away: No, God forbid; no more then Novices or little Children; but, wo be to that Land whose King is a Child, and the Land Rul'd by Sureties, God-fathers, Proxies, and Administrators; so wo be to that Church whose Ecclesiastical Men are Novices, or Antiquated, and Twice Children; an old Lawyer is not cast away, when he casts himself off, as unfit for the Bar, being half Deaf, and half Blind; 'tis time to have done, when Nature gives a Man—his *Quietus est*.

Oh! but no matter who does the Work, (say some) yet the Profits, the Profits, the Wages, the Wages.

To that, I'll Answer; *Avarice*, *Avarice*, (which made an Apostle sell his Lord) the *work*, which none but a God that is Omnipresent will charge honestly, except by Deputies and Curates, a Name unknown in Scripture, and the Primitive Church, till Pride and Covetousness would

would stoop to that Load, that is enough to break the Back of any Mortal, *bona interim Conscientia fremente intus & oburgante, saltem susurrante meliora*; we hoped, and are still not without some hopes, that as we have lately chang'd our Popish Task-Master, our Popish Bondage also would have been eased; for it is meer Hypocrisy, and Mocking of God, to make a Thanksgiving for our Deliverance from Slavery and Popery, if we be only Translated, *Latin* into *English*, and the Amendment only in words, meer words, of the same Tenour and Signification, and are really Comrades Ecclesiastical and Prelatical, whom our Lord has Condemn'd, in every thing, except for Order or Methods sake, our Saviour has pass'd a Sentence against all Spiritual Lordships, but Temporal Lordships, and Temporal Lords only does he admit, *Excluso Clero*.

I know not how, when, or how soon it shall come to pass, but the time shall come, (I'll say with my Saviour. — *Mat. 15. 13.*) that every Plant which my Heavenly Father hath not Planted, shall be Rooted up.

The Devil and the Popes made certain Laws called Canon-Laws; and to encourage Men to profess the Magick or Black Art, a thing was advanc'd called a Professor or Doctor of Cannon-Law, and we are such Wise Reformers, as to Chuse our Officials, Commissioners, Registers, and Chancellours out of this Rubbish; It will cost a Man honestly 500*l.* before his Son can be Free of the Sell-Soul Trade; but then; then, when he happens to have a Sell-Souls Place given (given said I? Fool that I am! I mean granted) to him, when he gets understanding to know the English of *Consideratis Considerandis*, or the meaning of a Gratuity, an Income or a Fine, he may get the Devil and all of Money, and a Purse as large as his Conscience. As for Instance: I my self Read an Absolution in my Church of *All-Saints*. sent to me from *Doctors-Commons* to publish, in pain of the Law; namely, I must cure a Young Lady, by Absolving her, that was Excommunicated, for breaking her Leg, or coming before her time; and because she was loath to Repent, she punish't her Purse, sent up the Guinees to *Doctors-Commons*, where a Proctor, that shall be Nameless, for 'tis usual, Swore in my presence before the Vicar general, *in animam Domina*, for the Soul of his Mistress (the said Young Lady whom he never saw, nor ever will see, for she is Dead) that he did believe her very penitent, for her Sin of Fornication; 'tis true, she never spoke to him, nor to the Register, nor to the Vicar, nor Surrogate, nor to any of that Rabble, but her Guinees did, to my knowledge; this is no telling Tales out of School, for I always defy'd them and all their Works, they are so profligate, and profligate, without shame, or Conscience.

A Whore in *Rome* may have a pardon or Absolution for a *Julio* or two; and for Twelve Royals (a Noble English Money) in *Spain* or *Portugal*; but our *Sell-Souls* have no Conscience in them; if they get a Rich Whore into their handling: Besides, The papists Colour over the pick pocket Ramp, with Enjoyning some penance, as to say Forty *Ave-Maries*, or sit all Night Naked upon a Cold Stone, to Cool and Mortifie them at least, to Colour the Robbery of their Purses; but our *Disciplinarians* barefac't, bid you deliver your Purse, (full of Guinees sometimes) or else go to pound, or pind-fold, (the Devil) and Jayle; but open your Purse, and you shall not need to open your Mouth, and confess your Sins.

I have seen a great part of this Moety, or one side of the Globe of the World, and somewhat of the other Hemisphere beyond the Equator, but in all my Travails, Reading or Discourses, I never met with such a Rotten, Senceless, Shameless Church Discipline, as ours is, for it is nothing but a Money-matter, without any Sconce, or Colour; the Papists are as bad, but more Cunning and modest Sinners, they have some Cloak for their Knavery; They Worship Mammon their god, as much as any Church of England Man does, but they make some pretence of Penance, and Repenitance.

Nor is there a Church of England man that will ever come to Heaven, but, before he comes there, he will and must thank me (or such as me) for stopping his Career to Hell, (full speed) without Check or Remorse; they'll find, that neither Almighty God, nor the People will long be Mocked.

If they can defend their *Baal* and *Babel* like Christians, Schollars or Gentlemen, let them come forth and Answer me; but, hitherto they never durst Encounter my Naked Truth's, but with a Pick't Lury, that Credited a single Witness, in Contradiction to Five unconcern'd and unbiass'd, as well as substantial Witnesses; (but neither God nor any King has Pardoned Perjury, there is a time for all things.) It was well for him, as well as for me, that I fell into the Hand's of a Noble Person, that Storn'd to make Money of his Honour, promising upon his Honour, that he would never take advantage of that Verdict of 2000 l. till I should Commit some other Crime, that might deserve so great a Penalty; whereas Truth, and Reformation is so far from being a Crime, that none can have such a Thought, but an Atheist, or he that defies all honesty & the God of Truth,

The God of Heaven then has Decreed, that Pride and Cruelty prelatical, shall have a sudden and Dreadful fall; stand clear there, and look to your Heads, for prope it, and shoulder it up who will, they have been, and still shall be Buried in its Ruines,

Oh! but the popishly Invented Writ de Heretico Comburendo is taken away by Act of Parliament! Yea, I do not say that prelates Burn Dissenters, (they cannot if they would) but there has been Ten times more Ruine to Families by Cruel and long Imprisonments, by Verrue of that other popishly Invented Writ, de Excommunicato capiendo, that had the same Original and End with the Burning-Writ; they were neither of them plans which my Heavenly Father hath planted, and therefore you know their doom.

Pillories, Excessive and Vnmerciful Fines, (the late cruel Whippings of Gentlemen is a new Invention, the Welsh Monster must have the Honour of that base Cruelty, that even the Bloody Romans never used to any that out liv'd the infamy, nor to any, but such as were Condemn'd; Does not the Welsh Perillus deserve to Roar by reason of his own Brazen Bull? That the Welsh Blood of his back may Refund a little for the English Blood so shamefully Slash't out, and Spilt; but, (I say,) pillories, Excessive and Vnmerciful Fines, Imprisonments Eternal and to Death, (deviling thereby Hell upon Earth,) cropping off Ears, Imposing of silly ceremonies, and Arbitrary Taxes, and Oppressions, (in the Reign of little Arch-bishop Laud) were the occasion at least (I well remember) of so many Dissenters, and the peoples pretence (at least) of Rising in Arms, which were not laid down with his Death, nor his crimes and Blood Expiated, but by committing greater, in aya unnatural, and Bloody civil War of twenty long years standing.

But, the Sarcasme put upon Arch-bishop Laud, by (Archee) the King's Iester, I cannot forgive, in any other Man; namely, when at his Request, King Charles I. admitted the Fool to say Grace (his Grace little Doctor Laud then in presence) viz.

Great praise be given to God, And little Laud to the Devil.

For prelates, were the peoples Love and Hate.

Cry'd down, and once (by chance) cry'd up of late:

(Rancour to the pope and popish State)

And English popery shal have the same fate.

(With last Years Almanack) quite out of Date.

For a Ceremony-monger (that Church-Cob-web) can no more be mended (as a foresaid) then other ratter'd and broken Cob webs, and if you could, 'tis not worth the while; a Broom will do it: However, some repairs are as speedily as necessarily to be done; lest England become Allegorically Famous (as Denmark is in a literal Sence) for abundance of Wood-cocks, with long Bills, gay-feathers, narrow Tongues, and little Brains.

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